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RELIEF SOCIETY
MAGAZINE
AY, 1939
XXVI - No. 5
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## Index to Advertisers


American Lady Baking Company . . . . . 283
Arden Milk . . . . . 358
Beneficial Life Insurance Company . . . Back Cover
Cloverleaf Milk . . . . . 257
Deseret Book Store . . . . . Inside Back Cover
Deseret News Press . . . . . Inside Back Cover
L. D. S. Business College . . . . . 283
Salt Lake Cabinet Fixture . . . . . 358
Temple and Burial Clothes . . . . . 358
Vida Fox Clawson . . . . . 356
Z. C. M. I. . . . . 283



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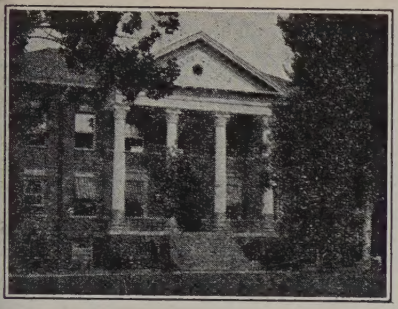

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# The Relief Society Magazine

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Vol. XXVI MAY, 1939 No. 5

## Contents

### *Special Features*

Frontispiece—Singing Mothers ..... 286
Woman As An Interpreter of the Faith ..... Maude Beeley Jacob 287
May First, National Child Health Day ..... Bernice Moss 298
General Conference ..... 313

### *Fiction*

White Lily ..... Linnie Parker Gold 290
Calling All Remnant Fans ..... Kathleen B. Nelson 299
The Shining Heart (Cont'd) ..... Sibyl Spande Bowen 305

### *General Features*

The Body's Need For Vitamins ..... Dr. Rose H. Widtsoe 300
Happenings ..... Annie Wells Cannon 309
Editorials:
The Spirit Penetrateth ..... 310
President Robison Called to Washington ..... 311
Mormon Handicraft ..... 312

### *Lessons*

Youth Faces A World of Change ..... 354

### *Poetry*

O Hearts Bereaved ..... Winnifred M. Tibbs 297
My Babe of Yesteryear ..... Essie Bateman Sisk 304
Little Bonnet of Blue ..... Jessie J. Dalton 308

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# Relief Society Singing Mothers

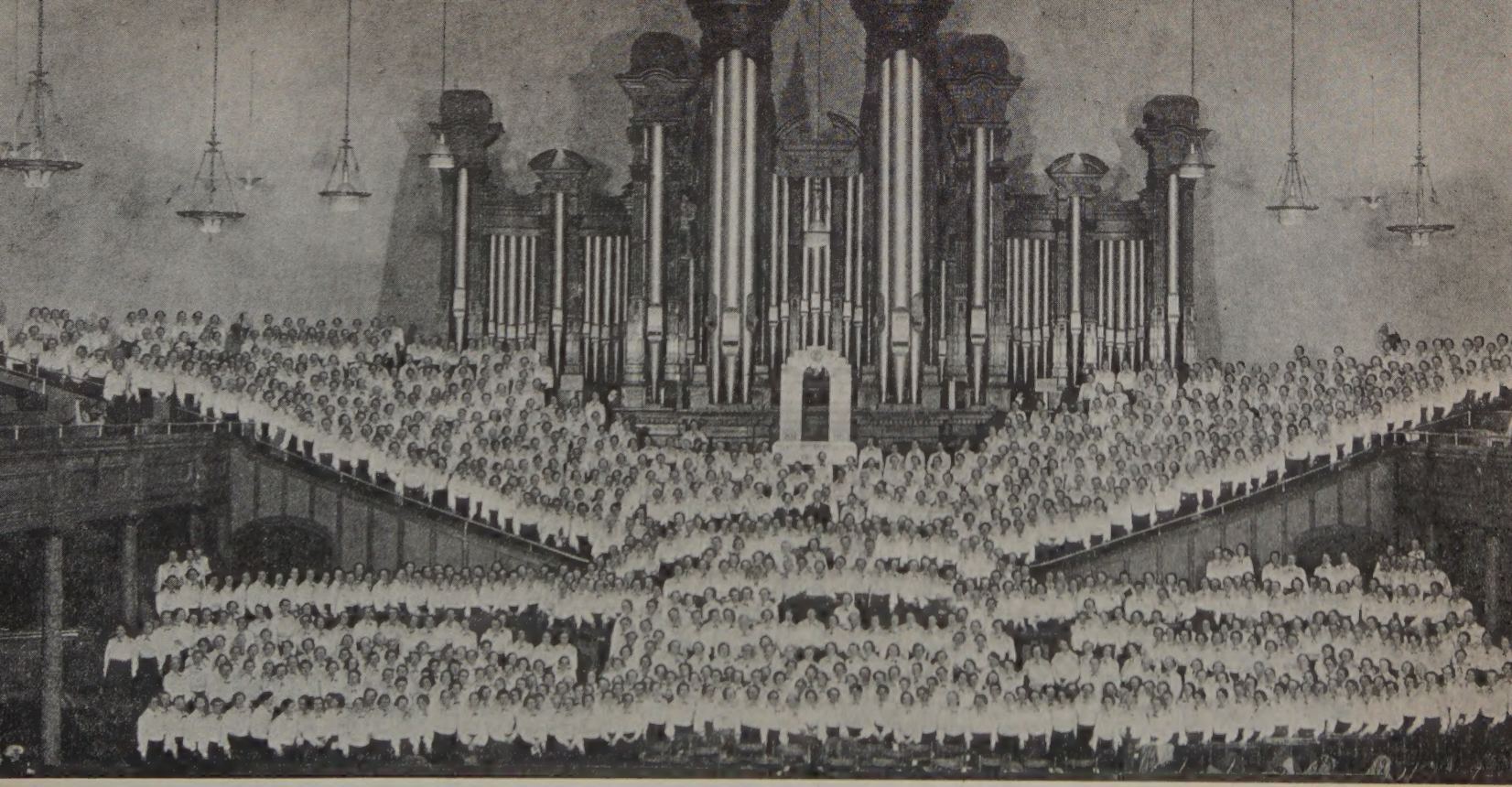
Much has been said in praise of the music which was so great a feature of the Relief Society Conference. All praise falls short in the actual expression of what we really feel. Ninety stakes and three missions sent their talented women to form the Augmented Chorus numbering over 1200. The loyalty and devoted service of this vast group expressed something even finer than the beautiful music they rendered, though the medium through which they found expression is the very loftiest possible to humanity.

The Relief Society is proud of this splendid achievement and realizes the enormous power for good which is expressed in this vast army of women—in addition to the great cultural uplift they are in all of the stakes, wards, and missions. From our hearts we thank every individual woman in addition to the fine soloists, the accompanists, Mrs. Alta Cassity, and Dr. Frank Asper, and the Director, Professor Wade N. Stephens.

***The following tribute by President Frank Evans of the Eastern States Mission in his General Conference address indicates the general appreciation felt for this fine chorus:***

## Tribute To The Singing Mothers

"I wish they —all of them—(members of the Church in the Eastern States Mission) could have seen especially one of the demonstrations here during this conference, and I refer to the Singing Mothers. Not as a musical demonstration, particularly, but as something far more than that. . . . Twelve hundred minds directed to a leader here; twelve hundred spirits responding to every gesture of the leader, in order that they might give forth their message. . . . It seemed to me that here was an achievement in leadership. But more than that, in the high art of following it was a triumph."—President Frank Evans.



THE AUGMENTED CHORUS OF RELIEF SOCIETY SINGING MOTHERS IN THE TABERNACLE ON TEMPLE SQUARE

Representatives from ninety stakes and three missions made up this group of some 1200 Singing Mothers who were lead by Wade N. Stephens and accompanied on the organ and piano by Dr. Frank W. Asper and Alta Cassity. They furnished the Conference music April 6th on the 109th anniversary of the organization of the Church.

The Relief Society Magazine

Vol. XXVI MAY, 1939 No. 5

# Woman As An Interpreter Of The Faith

*By Maude Beeley Jacob*

*"The Lord giveth the word: the women that publish the tidings are a great host."*

WOMAN'S position in the world today is in a large measure due to the humanizing power of Christianity. To a world of conflicting racial conditions, dominated by "might" rather than by "right," Jesus brought a new gospel, a gospel establishing the sacredness of the individual. To the humble fishermen of Galilee as to the rich young ruler; to the devoted Mary of Bethany as to the erring Mary of Magdala, Jesus taught the true meaning of life.

The story of civilization is a story of conquest, dominion, and achievement. In the conquest of the material world the conquerer is Man. Into the tapestry of civilization much that is good and beautiful has been woven by Woman. As the interpreter of life woman has played the role of the "finisher of civilization". Quick to love, to hope, to fear, the spiritual intuitions of woman have translated themselves into the ideals that have become the humanizing forces of society. Looking into the Far Away there are three great races contributing to the general heritage of mankind. The Hebrew gave us our religion; the Greek gave us our standards of thought and beauty; and the Roman gave us our law and order. But it was Christianity that brought to woman a kingdom of usefulness and duty. Her influence has emanated in the past through religion, education, service, and art and through equality, altruism and love. Now, as at all times, the greatest responsibility of woman is to become an interpreter of life to her generation.

What then shall we say of this sacred role of woman? An interpreter is a discoverer, a translator, and an interpreter of the faith is one whose word or act or thought reveals the love of God and the meaning of life in such a way that others may understand. To comprehend the deep significance of her task she should be able to read in the heart of womankind the questions and challenges of the day. To gain courage for her task she can look at the noble lives of those who have preceded her as interpreters of the faith. For guidance she must ever follow Jesus of Nazareth who gave to the womanhood of his day knowledge and vision and hope.

Women today in the quest of the

meaning of life are asking the age-old questions: How did man and nature come to be? What are God's purposes for mankind? What is the relation between God and man? Is this life all? What is the source of evil in the world? How can the individual gain a knowledge of God's plan for man's eternal growth and happiness? In the desire to live completely, women are seeking to understand the laws of their own being, the appetites, passions, motives, desires, and emotions that stir them to action and yield satisfactions by asking: Why am I an individual? How shall I live? What pleasures and satisfactions will yield most to living? What is the place of knowledge and self-control in the scheme of things? Can I by individual effort live in harmony with the highest ideals of living? In the desire to understand the environment in which they live with its institutions and organizations, its customs and its laws, its progress and its conflicts, women are asking: What are my loyalties? What are my responsibilities? Have I an obligation for the continuance and refinement of society? Can injustice, inequality, greed, selfishness, corruption and crime be corrected? Can opportunity, liberty, and happiness be assured to all? What are the pitfalls of present living for myself and my offspring? As life with all its complexity crowds upon her, from her innermost being issues the call for guidance, and from the great heart of her comes the desire to serve her generation.

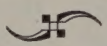
The procession of women we have come to look upon as interpreters of the faith is a long one. It reaches from Sarah in her tent home on the Plains of Mamre, busy with her weaving and her breadmaking, to Madame Curie in her laboratory seeking a cure for human suffering. Many of the noble women who lead the procession are found in the Bible: Deborah, the valiant woman who stirred the youth of Israel to continue their fight for their national integrity; Ruth and her loving friendship for Naomi; Hannah, the lowly mother, preparing her only son for the service of the Lord; Esther, the patriotic queen, risking life itself for her people. Among the women of the New Testament record towers the life of Mary of Nazareth, following the life of her Divine Son. What suffering she knew! What glory she must have known! Mary and Martha of Bethany knew Jesus as few knew Him. He taught them, and they in turn served Him in their own home. Mary of Magdala knew in very deed the mission of Jesus to erring humanity. Lydia, the seller of fine purple, is a glorious figure of the missionary experiences of the apostles, giving her home, her resources, and herself in service. Paula, the Roman patrician, belongs to the women of the Bible, giving of her wealth to aid Saint Jerome while he made the translations of the sacred records to become the Bible was not all, but saving time from the menial duties of maintaining the little shelter at Bethlehem she rendered valuable assistance in translation, as she was an excellent Latin scholar.

As the centuries passed, hosts of noble mothers, teachers, patriots, and leaders joined the ranks of the interpreters. We recall the hosts of mothers who, like Hannah of old, have stood beside little children and the young people of their homes

with one hand in blessing upon their head while the other pointed the way to a worthy life. Our hearts salute those interpreters in church and school who have endeavored to interpret life to the youth of the age. Through the vision of such women as Alice Freeman Palmer and Mary Lyon, women have partaken of the blessings of education. Through the ministrations of women like Florence Nightingale, Dorothea Lynde Dix, Clara Barton, Jane Addams, the humanization of our social institutions has been attained. That woman might take her place in the world of affairs the worthy followers of Mary Woolstonecraft, as Susan B. Anthony, Frances Willard, Anna Howard Shaw, have ever striven to eliminate ignorance, selfishness, and sentimentality from the lives of women, believing that "If women are souls, they are immortal souls. Unless they cooperate in making life better, they will act as a wall to block progress. The place of woman in the world is not to subdue or subordinate but to refine and to improve it". Just as the test of civilization is its estimate of women so civilization is "The power of good women".

To the women of today concerned with the needs of the world and a vision of God's purposes for mankind comes the challenge of service. Unable to see that they have any service that the world needs, they falter. To them comes the reassurring words of the Master: "Ye are the light of the world. Neither do men light a lamp, and put it under a bushel, but on a stand; and it shineth unto all that are in the house. Even so let your light shine". To all women the words of the familiar parable of the Talents are significant. Each of the servants received something for the use of which he was held strictly accountable. To discover the gift and to use it was the challenge. As Paul said to his young friend Timothy: "Stir into flame the gift of God, which is in thee," which gift is for the purpose of interpreting "the spirit and the faith of Jesus for the world's profit".

To the women of the Church, the Gospel of Jesus Christ is the supreme gift. None are left out or denied the privilege of a share in it. So it is that the women of the Church by the right use of their gift interpret the faith which is so real to them and so vital to all mankind. The greatest role of the womanhood of the Church is to serve as Interpreter of the Faith.



## PROMISE

*By Annie Wells Cannon*

Unhappy world so full of sorrows
  Lift up thine eyes.
  Behold blue skies
Have laughed away the April showers
And decked the earth with fragrant flowers.
The darkest days have their tomorrows.

# White Lily

*By Linnie Parker Gold*

SUSIE ran a finger through her short dark locks, and two puzzled lines appeared on her nine-year-old brow. She read the problem again: "If a farmer bought a calf for $12 and it cost $3 a month to feed it, and he sold it six months later for $42, how much profit did he make?" The problem seemed simple enough, but Susie wasn't concentrating. She had a problem of her own which read like this: "If a flower in Mr. Cowan's window costs 98c, and a girl just *has* to buy it for her mother for Mother's Day, which is only six days away, and the girl has only 22c, how can she get the other 76c?"

The problem would be much simpler if only she had some spare time, but there was Mommy to be taken care of—and ol' Pudge. Mommy had to stay in bed all the time. She hadn't been able to get up since she hurt her back right after Daddy died two years ago. The doctor said Mommy could walk again if she had an operation, but the operation would cost hundreds and hundreds of dollars, and the little money Daddy had left them was almost gone now. That was why Susie didn't have an Easter dress, and why they didn't have desserts any more except on holidays. Ol' Pudge was Susie's three-year-old brother. His real name was James, but he was just as wide as he was tall, and his legs were ever so short, and wherever they went he just barely moved along, no matter how Susie coaxed and pleaded.

Susie took him to the free day nursery every morning as she went to school and called for him on the way home. A visiting nurse came to see Mommy every day, and Mrs. Brown next door always brought Mommy some lunch and came any time Mommy knocked on the window; but it was up to Susie to keep the little three-roomed house clean and prepare their meals, with Mommy to tell her exactly what to do.

Whenever Susie thought about Mommy, a soft, warm feeling crept over her. Mommy was so sweet and patient, and she understood about everything. That was why Susie just *had* to buy the white lily for Mother's Day. It was the most beautiful thing in the world, and Mommy was the kind who ought to have beautiful things. But the most important reason was because the white lily would make Mommy well. Susie knew that it would. She had known it ever since yesterday morning when the Sunday School teacher had told about the lady who touched Christ's robe and was healed. Of course, Christ wasn't here any more so people could touch his robe, but Susie knew there must be some way He could make people well, and when she saw the white lily in Mr. Cowan's window on the way home from Sunday School, a funny tingling feeling in her heart had told her that Christ had made that beautiful white lily just especially to make Mommy well. If Mommy could only touch it—

She tried to tell ol' Pudge about it, but he was more interested in breathing on the shop window to

make it all foggy. Susie had been saving her pennies ever since Christmas to get Mommy that set of colored thread that cost a quarter at McMillan's dry goods store on the corner, but now she couldn't think of anything but the white lily and how she could get the other seventy-six cents. She just couldn't waste her time figuring out about farmers and calves. Let the farmer worry about that—

"COME on, Pudge, please!" Susie coaxed, "if you'll walk just a little faster we'll go 'round by the long way and see if the flower's still in the window."

"Don't wanna," Pudge said, stopping to pick up a shiny pebble by the walk.

"An' we'll stop at Mrs. Carlyle's an' you can see the cats," Susie promised.

This being a little more to Pudge's liking, he quickened his pace imperceptibly. Yes! The lily was still there—'way over to one side with a little card on it that said 98c. It was lovely—whiter than anything Susie had ever before seen. Pudge didn't seem interested, but then, he was so little—and you couldn't expect a three-year-old to understand about things like that. He'd be interested enough if he only knew that it would make Mommy all well again. Susie sighed. She would liked to have looked at it for hours, but Pudge was chasing a bug or something in the gutter, and besides Mommy would be expecting them home, and she wanted to stop and see if there was any work Mrs. Carlyle would let her do to earn some money. The Carlyles had an automobile and a vacuum cleaner—and a lawn—and lots of things. But Mrs. Carlyle didn't seem to think it would be a good idea for Susie to try to do any more work.

"Why," she said, "we're the ones that ought to be coming to you for work, my dear! You seem to have a monopoly on it. I don't know how you'd do any more than you do!"

"But I want to buy a flower for Mother's Day," Susie explained.

"Your mother thinks you're the sweetest little flower in the world," said Mrs. Carlyle kindly. "You don't have to worry about buying flowers for her. Being good and honest and helpful means a whole lot more to mothers than things you can buy with money. Your mother appreciates all you're doing for her, and one little flower more or less wouldn't make any difference to her!"

"Oh, yes it would!" Susie exclaimed. "You see, the flower would make her well—so she could walk—an'—"

Mrs. Carlyle smiled indulgently. "The only thing that will make your mother well is an operation, little one," she said.

Susie guessed it wouldn't do to explain about Christ and the lily. Grown-ups were like Pudge—they just didn't seem to understand about things like that. But Mommy would understand—only she couldn't tell Mommy—it had to be a surprise!

At two other places Susie stopped to see if she could run errands or tend babies, but she met with practically the same results, so they trudged on home to find Mommy waiting with a smile. Pudge curled up on the bed beside her while Susie

fixed stew and bread and milk for their dinner.

When dinner had been cleared away and Pudge was in bed, Susie brought out pen and ink and paper and laboriously set to work to write in twenty-five words or less why she liked Kleenzol Soap. It would mean she'd have to spend three of her precious twenty-two cents to send it away with the wrappers; but it would be worth it, for then she might win two hundred dollars. Every day they gave away a two hundred dollar first prize and twelve ten dollar prizes. Susie figured she ought to at least win a ten dollar prize. If she ran down to the corner and mailed it tonight, it would get there by Wednesday; and she had heard over the radio that Wednesday's winners would be announced Saturday. Of course, she wouldn't get the money on Saturday, but then, she guessed Mr. Cowan would let her charge the lily if she had been announced a winner and had all that much money coming to her.

By Friday Susie was a bundle of nerves, despairing one minute and hopeful the next. She and Pudge had delivered three packages for Mr. McMillan on Wednesday afternoon, for which he had paid her a dime, and some kind old man had given Pudge a nickel while he was waiting outside the store with his nose pressed flat against the jelly bean display. That made thirty-four cents they had altogether—sixty-four cents left to get—a tremendous sum; but there was still the soap contest to hope for!

IT was on the way home from school Friday afternoon that Susie found the purse. Perhaps if Pudge hadn't suddenly been seized by an irresistible desire to wade in the gutter, she would never have seen it. But Pudge went wading, and when she rushed over to pull him out, there was the purse—right on the edge of the curb! She pounced on it with an excited little gasp and sank down on the grass to examine it while Pudge gleefully resumed his wading. There was $2.85 in the purse! Susie felt a bit dizzy. Such wealth! Now she could buy the lily, and Mommy would be well, and they could go on picnics and have all sorts of gay adventures!

But Susie noticed with dismay that there was a card in the purse that said it belonged to a Mrs. Nelson of 265 Del Monte Court. Del Monte Court was the last street she passed before she got to school. The houses over there were pretty nice, Susie argued. Mrs. Nelson wouldn't need the $2.85. She probably wouldn't ever miss it, and just think what it could do for Mommy and Pudge and herself! Resolutely she tucked the purse between her books, pulled Pudge out of the gutter and started toward home. But she didn't feel quite comfortable. She wished that if God were going to let her find a purse, it could have been one without any name on it. Mommy would say it wasn't honest to keep it. Susie thought of how Mrs. Carlyle had said being good and honest meant more to mothers than presents and things. But being honest wouldn't buy the white lily—and Susie *had* to buy the white lily! Her heart beat more rapidly as they approached Mr. Cowan's florist shop. She always held her breath until she got close enough to see if it had

been sold—and ol' Pudge was so slow! But it was still there—lovelier than ever with a new white bud just opening. She touched the purse to reassure herself. Why she could walk in there and buy it right this minute!

But the longer she looked at the lily, the more she knew that she couldn't do it! "It wouldn't do any good, Pudge," she said thoughtfully. "I guess if we bought it with this money it wouldn't make Mommy well after all—on account of the money not really belonging to us, I mean. It'd still be beautiful and Mommy would like it, and all, but it just wouldn't work. We'll have to take the purse back."

They turned around. It was five blocks to Del Monte Court, and Susie had to carry Pudge part of the way, but it was worth it because Mrs. Nelson seemed very happy to get her purse back. She gave Susie a quarter and took them home in her car.

Susie put the quarter with the rest of their money. All evening she kept thinking about the lily and wishing that she had it tucked safely away all ready to surprise Mommy on Sunday morning. But she was glad she had returned the purse. That's what Mommy would have told her to do. She wondered if God had anything to do with soap contests. Maybe if He knew about her returning the purse—

SATURDAY was a busy day for Susie. The house had to be thoroughly cleaned because the rest of the week there was not time for anything but straightening. All day she worked because she wanted things to look extra nice for Mother's Day. Mommy had allowed her to make a cake because tomorrow was a special day, and Susie planned how they'd spread out a lunch on Mommy's bed tomorrow—just like a picnic—and she'd bring a carnation home from Sunday School and put it in that tiny vase in the window sill—and the lily would stand right there on the—but Susie was afraid to think of the lily now. There was such a little time left, and there was only fifty-nine cents in the box, no matter how many times she counted it.

Once she laid her flushed cheek against her mother's cool one and said, "Mommy, if you had your 'druthers' what would you druther have than anything else for Mother's Day?"

"My health," Mommy answered wistfully, "so I could be a real mother to my dear little kiddies."

"You're the realest mother in the world," Susie said staunchly; but her heart longed more than ever for the lily that would make Mommy well.

At 5:30 the Kleenzol Soap Company announced their Wednesday winners. Susie listened with bated breath while they congratulated a Mrs. Stone of Dayton, Ohio, for winning first prize. Oh well, she hadn't counted on winning that anyway. All she needed was thirty-nine cents. A ten dollar prize would be enough. But twelve names were read over the radio, and not one of them was Susie Baker! She couldn't believe it! Quick tears came to her eyes and she went into the other room so Mommy couldn't see. She sat down by the table and buried her head in her arms. It wasn't fair—after she'd returned the purse and everything! But the steady ticking

of the clock reminded her that it was almost six o'clock. Mr. Cowan would be closing his shop, and she wouldn't have any flowers at all for Mommy in the morning. You couldn't just stop living because you didn't win a soap contest. She'd just have to see what was the nicest thing fifty-nine cents would buy for the dearest mother in the world.

"NOW, Pudge," Susie said sternly as they pressed their freckled noses against the window, "concentrate on flowers instead of bugs for just a second, can't you? This money's part yours and you got to help choose. There's a geranium for fifty cents. Do you think Mommy would like it?"

"Uh-huh," grunted Pudge, his eyes following a fat toad that was hopping on the sidewalk. Susie looked and looked—there were sweet peas—Mommy would love them; but they wouldn't last a long time like the geranium or a fern. Her eyes kept going back to the white lily. It was no use. It was so beautiful that everything else in the window faded into insignificance—even the things that were marked five dollars! Susie closed one eye and looked at the geranium again. It was pretty—

A large car drew up to the curb and a young man got out. "You just stay in the car," he said to a young lady in a beautiful fur jacket. I'll only be a minute!"

"I don't understand you, Bill," the young lady said sharply. "You pass up all the nice florist shops in town and come way over here to this two-by-four joint. They probably have never even seen an orchid."

"Oh, but I'm not shopping for orchids, my love," the young man laughed. "You wait—it's a surprise!"

"Well," she announced, "if you think I'm going to the Van Pelt dinner without orchids, you can just start looking for another date."

"Hold everything," said the young man gayly. "We'll get you some orchids in town on the way back. This is just a special whim of mine." He hurried into the store and Susie almost choked as she saw Mr. Cowan come to the window and lift out the precious white lily. She wanted to scream, but she couldn't—she couldn't do anything but clutch Pudge's hand and stare. In a minute the young man came out with the flower all wrapped in green paper. He made an elaborate bow and handed it to the young lady through the open window of the car.

"A potted plant?" she exclaimed lifting a pair of carefully plucked eyebrows. "What on earth do you expect me to do with a common potted plant—just sit here and hold it—or give it to Gladys Van Pelt to use as a centerpiece?"

"It's not a common potted plant," said the young man defensively. "It's a beautiful lily—exactly the same kind that I have been buying at this same two-by-four joint as you call it, on the evening before Mother's Day for fourteen years. I bought one for Mother when I was fifteen with the first money I ever earned. That was in the good old days when a dollar looked as big to me as ten thousand of them do now. Mother was so thrilled with that first lily that I've kept getting the same kind year after year. She wouldn't have traded them for a whole car-

load of orchids. And now this year no earthly gift can reach her—and I thought maybe you wouldn't mind if I bought a lily for you for Mother's Day—just because I love you and just because of the sweet mother you're going to be—"

The young lady sat up very straight and held the pot distastefully. "Look, Bill," she said curtly, "you've got this all wrong. I'm never going to be a mother—"

Susie saw the young man's mouth fly open.

"Well, don't look so shocked," the girl continued irritably. "Anybody'd think that was a crime. You asked me if I'd marry you—not if I'd tie myself down to a cradle. If you think I'm going to lose my figure and my health and good times just to have a lot of sniveling little dirty-faced youngsters like those—"

Susie blushed. There was no denying that Pudge's face was dirty—it usually was—and maybe even her own—you can't always be looking in the mirror when you're only nine.

"Now, Doris, you're just upset," the young man said, getting into the car. Of course you want to be a mother. Every girl does. It was clumsy of me, though. Forgive me. I should have known enough to wait and buy the lily after there was a little high chair highness—"

"There aren't going to be any high chair highnesses!" the girl snapped as she stepped out of the car. "Not for me! Call me a taxi, and I'll go on to the dinner alone. The smell of this potted plant is nauseating!" She set it down on the running board, and stripping a ring from her finger, she handed it to the young man who seemed to be in a stupor. "I'll find me a man who thinks children are a bore—and you can take your lily and go find someone who appreciates such things. As for me," she added, making a motion to stop a taxi that was cruising by, "give me orchids or give me orchids—and I don't mean 'or kids'."

With a toss of her head she stepped into the taxi and was gone. The young man stared after her in blank dismay. Susie stared after in disbelief—and Pudge just stared.

SUSIE didn't want to be rude, but she had to act immediately. It was almost six and the store would be closing. The young man looked as if he might sit and stare into space for hours. On the other hand, he might suddenly start up the car and leave—and the lily was on the running board!

"Mister," she said weakly. The young man didn't seem to hear. She went closer. "Mister—" He looked at her blankly. Her words tripped over each other. "We wanted to buy that lily for Mommy, but we didn't have enough money—but it's awfully 'portant because Mommy is sick and it will make her well. The doctor says only an op'ration can make her walk, but the Sunday School teacher says a lady touched Jesus' robe, and she was all well, and the lily is so white—like the robe, I mean, and I—I—that is, I just know Mommy would be well if she could only touch it—and we was wondering if you'd sell it to us for fifty-nine cents—on account of the pretty lady not wanting it, I mean—We could pay you the rest later if you'd tell us—" She paused. The young man didn't seem to have heard her. There was a long silence, and then the

young man seemed to come to life.

"Sure, sure," he said, "you can have it. It's not of any use to me now. Just take it."

Susie's mouth fell open in surprise. "B-but you'll let us pay you the fifty-nine cents, won't you? I mean—if we don't pay you for it, it will be all from you and not from Pudge and me at all."

A slow smile spread over the young man's face. He got out of the car and picked up the plant from the running board. "Okay," he said, "first you pay me the fifty-nine cents, and then I'll give you the flower. That's how they do it in the stores."

Susie gave him the fifty-nine cents —all hot and sweaty from being clutched so tightly in her hand—and he put the beautiful white lily into her waiting arms.

"Oh, thank you!" she said, and although she tried very hard not to cry—on account of what the lady had said about sniveling kids—the tears just brimmed up in her eyes. Sometimes when you're happy, you just *have* to snivel!

DURING the two-block walk to their home all her good intentions about keeping the lily until morning completely vanished. What was the use, she argued, of Mommy having to stay sick any longer than was necessary? She carried it in and set it on the stand beside the bed, and Pudge shouted, "S'prise! S'prise!"

Mommy pulled back the green tissue and looked at it. "Oh, how beautiful!" she said. "It's the loveliest flower I have ever seen! Where on earth did you get it?"

"It's magic, Mommy," Susie said, her black eyes snapping with excitement. "Touch it! It will make you well!"

"Oh, no," Mommie said gently. "Flowers that are so fragile will die if they're touched."

"But not this one," explained Susie earnestly. Then she stood first on one leg then the other while she told Mommy all about the Sunday School teacher and Christ and the purse and the soap contest and the young man and the lady who didn't want to marry him—and she explained how the lily was partly from the young man, too, because she and Pudge had only fifty-nine cents between them. As Mommy listened she started to cry. Susie had known she would understand. "So now you can have your 'druthers', Mommy," Susie finished. "Now you can be well. Touch it, Mommy —then tomorrow we can go on a picnic."

Mommy's face was very white—almost as white as the lily. Silently she prayed for faith as clear and as shining as that of her little girl. She prayed for wisdom that those trusting dark eyes might not be clouded with disbelief. Slowly she reached out and touched a tiny white bud that was just opening. As she did so, her hand came in contact with something cold and hard. Startled she looked more closely, and there around the tiniest bud was a diamond solitaire, twinkling and sparkling in the light—holding the promise of health and happiness!

Susie cocked her head to one side. "Can you walk now, Mommy?" she asked.

"Walk?" echoed Pudge.

"Not tonight," said Mommy, whose face had become almost transparent with the thrill of the miracle that had just taken place. "But very soon," she promised, "perhaps when school is out—"

"And we can go on picnics?" Susie asked, clapping her hands.

"Yes, and to the zoo," Mommy answered, pinching Pudge's fat cheek.

"How did Jesus make the flower magic, Mommy?" asked Susie thoughtfully.

"He made it out of a child's faith and love and work and honesty," Mommy spoke very softly. "It is the most wonderful flower of all. What woman could trade it for orchids?"

# OH HEARTS BEREAVED

*By Winnifred M. Tibbs*

Be comforted, and know that God is just.
He knows the pain the parting brings
From those we love; but they are His
And when He calls them home
It is His will, and we must yield
And thankful be for knowledge
He has given, that death is not the end
But the beginning of a better,
Happier life, where time's not gauged
By days nor years,
But by eternal law.

Be brave, oh hearts bereaved,
And keep the faith;
For then, when we are called,
We, too, shall live again
And mingle with the ones we loved so well,
Throughout Eternity.
Be reconciled and wait!

# May First, National Child Health Day

*By Bernice Moss*

"THE health of the child is the power of the nation." This 1939 slogan for National Child Health Day on May first, so proclaimed each year by the President of the United States, challenges all citizens to serious consideration which will result in a fitting observance of this day.

May first gives us an opportunity to seriously evaluate the health programs which we as individuals, families and communities sponsor in the interest of the child, and to call to the attention of all the needs for further effort. We should ask ourselves many questions: Are the children in our community properly fed, housed, and protected? Are mothers and infants provided with medical and nursing care? Is communicable disease controlled through immunization and isolation programs? Are we making adequate provision for handicapped children? Do we supply pure milk, pure water, and pure food to our people? Are there adequate playgrounds and effective recreation programs for our children? Is our home conducive to the best development of the child? Are we helping each child to attain his most wholesome physical, mental, social, and spiritual development? We should ask ourselves these questions and many more, and on the basis of such serious evaluation plan a program of improvement for our homes and communities.

This year the responsibility for organizing the observance of May Day—Child Health Day in the State of Utah—was delegated to the Relief Society by the State Board of Health. A state-wide committee was organized under the leadership of Marcia K. Howells, general chairman. This committee represented the organizations, societies, and state departments most concerned with child health problems. The general committee drew up plans and suggestions concerning fitting observance of Child Health Day and sent them to hundreds of interested persons. A week of observance, rather than one day, was suggested, and all groups invited to participate in effective community programs under the leadership of the local Relief Societies.

Programs naturally vary with communities. Some of the following methods have proved and are proving effective: church meetings devoted to health, public lectures, public forums, radio programs, newspaper articles, moving pictures, school activities including May Day festivals, health parades, assembly programs, plays, pageants, etc., demonstrations, window exhibits, community surveys to determine needs and plan programs. Such a concerted attack on the problem of child health is bound to result in an awakened consciousness on the part of our citizenry. When this consciousness is translated into effective planning and effective action in our homes, schools, and communities, we will have marched far toward the achievement of our goal.

# Calling All Remnant Fans

*By Kathleen B. Nelson*

AT the remnant counter Serena stood, a neatly dressed woman with a happy, thoughtful face. The silvery wave of hair against the soft rose accent on her smart little hat looked like an award of merit. Her eyes were meditative, her mouth relaxed in pleasant contemplation, as she surveyed the fabrics spread before her. She did not paw them over. Her eyes did the probing. After a careful summing up, she removed her gloves thoughtfully and reached for just the piece she wanted. She noted the price, the amount; her fingers caressed its softness; her eyes dilated over its color; her mind said, "Marie will be lovely in a blue dress. I'll make it plain, with good lines—just a girdle of rose-buds and perhaps a handful scattered on the skirt." She laid the piece over her left arm.

Another moment's contemplation. Then she picked up a piece of soft, pink flannel, this time a bit uncertainly. Suddenly her imagination made of it a baby blanket, and it, too, took its place on the left arm. "My crochet hook and some white yarn will turn that trick," she thought triumphantly.

Suddenly her eyes popped and, as she held up a piece of rosy eiderdown, unreserved pleasure was written on her face. "Just big enough for a bathrobe for Teena. Won't she love it? I'll finish the edges with white yarn, too, and make a cord and tassles and embroider a white duck on the pocket."

Next is was an ungainly bulk of silkaline her fingers caressed. "I'll cover my worn blankets and make a quilt for Mrs. Casoli. With that big family she can use it."

At regular intervals she made fresh discoveries until both arms were well upholstered with them.

The girl at the counter was either a discerning person or else she was held fast and speechless in an enchantment of the older woman's weaving. Not once did the girl disturb Serena's fruitful reverie by lifting her finger or raising her voice.

A sigh of satisfaction as Serena contemplated her quarry; a smile at the girl as signal that the hunt was over, broke the spell so that she could make the required motions with her pencil and sales pad. On paper the sale might have been in code for all the secrets that it held.

1 Rem. .....2.20
1 Rem. ..... .60
1 Rem. ..... .85
1 Rem. .....1.60
etc.

Serena, taking it to recheck, read it thus:

Dress for Marie
Baby blanket for Margaret
Bath robe for Teena
Quilt for Mrs. Casoli
Breakfast set for the girl at Simpson's
Nightgown for Jennie
New pillows for Ted's room
Two blouses

"Charge or cash?" the salesgirl intoned.

"Oh, I'll pay for them." Serena presented a check. It was from her son in New York, enclosed with a note: "Please, Mother, dear, buy something that you want—something that will make you happy." If he had seen her face as she took her treasure from the clerk, he would have known she had followed his instructions to the letter.

# The Body's Need For Vitamins

*By. Dr. Rose H. Widtsoe*

*Home Economics Department, University of Utah*

The unique role of vitamins in general, and the specific functions of vitamin A were reviewed in the preceding article. The present article will consider vitamin B.

## VITAMIN B OR THIAMIN

### *Investigation*

FOR centuries the disease, now known as beriberi, was prevalent in the Orient before it became generally known in our Western civilization. Beriberi had attracted world attention when in 1878-1883 Takaki, a medical officer of the Japanese navy, became convinced that the disease was not due to infection but to a nutritional deficiency. At this time the entire Japanese navy numbered 5,000 men, and out of this number 1,000 to 2,000 or 20 to 40 per cent were sick each year with this disease. Takaki succeeded in changing the navy ration and practically irradicated the disease, but he was unable to give any explanation of the astonishing effect of the changed diet. We now know that the new diet contained vitamin B.

Research followed rapidly in an attempt to discover the substance or substances responsible for such dramatic effects. It was soon determined that this "unknown substance" was an organic material appearing naturally in certain foods as well as in the water in which these foods were soaked or cooked. Finally in 1936 the chemical nature of this substance was determined. Now is can be synthesized and appears on the market in various forms.

## FUNCTIONS OF VITAMIN B IN NUTRITION

### *Vitamin B Prevents the Disease Beriberi*

Beriberi is a disease that effects the nervous system. There are two forms of this disease, the dry and the wet. In dry beriberi there is a great wasting of the muscle tissue, loss of sensation in the skin and finally paralysis of the nerves beginning in the legs and gradually extending to the upper portions of the body. In wet beriberi fluids collect in the tissues of the arms, legs and finally in the trunk. The heart enlarges greatly and death results from heart failure. This disease develops slowly in human beings living on a diet low in vitamin B, but a diet completely lacking in it will produce the disease rapidly.

This disease can be cured with dramatic rapidity through the administration of vitamin B. The experimental animals respond to this treatment in a few hours and are completely recovered in a few days. In human beings the recovery is slower but still very dramatic. Vitamin B treatment of severe infantile beriberi is described as "almost miraculous". The most marked effect of the administration of vitamin B

is its effect on the heart, which quickly returns to its normal size. Beriberi often follows cases of prolonged fevers where the effects of a diet deficient in vitamin B are more striking.

*Maintenance of Appetite*

Much that has been learned concerning the vitamins has been through animal experimentation. The vitamin B deficiency disease in animals is called polyneuritis. Very often young experimental animals on a deficient vitamin B diet will die before they develop symptoms of the nerve disease. Older animals will live for a much longer time and will show marked symptoms of the disease. The experimental animals soon lose their appetite. Upon the administration of vitamin B, the appetite quickly returns and the animals become normal. Doctors often find this disease in mild forms in children's wards in hospitals, the most common symptom being lack of appetite. Dr. B. R. Hoobler[1] of Detroit has observed that "when about one-half teaspoon of brewer's yeast concentrate was given daily to infants suspected of receiving an insufficient amount of B the appetite increased and a certain type of stiffness in the arms, legs and neck disappeared." He cites an example of one infant given this treatment that "changed from a thin, pale, spastic, restless, whining infant, refusing part of its formula, to a happy, rosy-cheeked, smiling baby whose appetite seemed never to be completely satisfied, and whose gain in weight was remarkable."

*Effect Upon Digestion*

The gastro-intestinal tract (the stomach and the intestines) very soon show disturbances in the digestion, absorption and assimilation of food on a deficiency B diet. The muscles of these organs lose their tone so that the movement of food in the stomach and along the intestinal tract is slowed up. Also the vitality of the mucous lining of these organs is reduced so that there is less resistance against infection. Studies[2] made on human beings suffering with chronic arthritis—a disease in which digestion is often impaired — showed that patients "who had very greatly relaxed and sluggish intestinal tracts, made remarkable improvement when large doses of vitamin B in the form of yeast concentrate or wheat germ were administered."

It has been observed in many cases in which people are really not ill, but who are always taking something to relieve a "sour stomach" or a "bad taste" in the mouth and are suffering from headache and constipation, that there has been a marked clearing up of these symptoms when a sufficient amount of vitamin B was added to their diet.

*Vitamin B and Growth*

IN experimental work with both animal and human subjects, it has been proved that vitamin B is necessary for normal growth and development. White albino rats weaned

[1]Dr. B. R. Hoobler, Detroit: *Symptomatology of Vitamin B Deficiency in Infants,* Hour. Amer. Med. Assoc., Vol. 73, (1922).

[2]Drs. A. A. Fletcher and S. Graham at the University of Toronto Hospital.

at 28 days of age from a mother who has had an adequate diet, and then put on a diet adequate in every respect except vitamin B, will continue to grow for a few days until they have used up the small amount that was stored in their bodies. At this time they begin to lose weight, the spinal column becomes misshapen with a decided hump. Such animals will die in four or five weeks. If vitamin B is added to their diet before they are too far gone, they will show signs of feeling better within a few hours; they will become interested in their food, all signs of paralysis disappear, and the rapidity with which they grow is startling. White albino rats in the animal laboratory of the Home Economics Department of the University of Utah were given a vitamin B deficient diet for eight weeks at which time they weighed less than at the beginning of the experiment and were completely paralyzed and could not stand up. They were given a few drops of milk containing yeast. In three hours they acted as if they were just waking up. Repeated doses of milk and yeast were given. The next morning these rats were walking around. In a couple of days they appeared normal and began to grow.

In order to show the effect of vitamin B in the diet of infants, Dr. J. H. Dennett of New York City observed a group of babies between the ages of five and ten months who were fed on modified cow's milk plus the orange juice and cod liver oil. These babies grew slowly or ceased entirely to gain weight, "they become fretful, flabby and pale, and either lose their appetite or fail to assimilate their food properly." To determine whether or not the lack of vitamin B was the cause of the trouble the doctor fed a large number of these babies a preparation made from wheat germ and added it to the milk formula. These babies showed a remarkable change within a few months. Their appetites returned, their muscles became firm, their color was good, and their gain in weight was considerably above the average for their age.

To see whether older children on a more varied diet would be benefited by more vitamin B, Dr. A. F. Morgan of the University of California, with Miss M. M. Barry, fed a group of undernourished school children between the ages of eleven and thirteen years, two rolls daily as supplements to their school lunch. The group was divided, half of them getting two rolls made with 50 per cent wheat germ, the other half receiving an equal number of rolls made entirely from white flour. The increase in weight of the wheat germ group was approximately three times that of the white rolls group. These experiments show conclusively the effects of a diet containing liberal amounts of vitamin B on growth and development.

The presence of liberal amounts of vitamin B are also necessary for successful reproduction and lactation.

## NATURE OF VITAMIN B

VITAMIN B is soluable in water and is widely distributed in natural foods. The richest sources are yeast and whole cereals. Vitamin B is found in the bran and germ of cereals. Among vegetables, dried beans and peas, green asparagus,

sweet corn, parsnips, turnip greens, and watercress are good sources. All whole cereals, nuts and meat contain considerable amounts. Milk is not a rich source of vitamin B. Fruits are decidedly low in vitamin B content.

Vitamin B is not destroyed in the ordinary processes of household cookery. Cooking at the boiling temperature, roasting or even baking or pressure cooking for a period of time sufficient to cook any of the ordinary foods, will not destroy the vitamin B to any considerable extent. Vitamin B is readily destroyed if soda or any alkali is added to the food. The greatest loss of vitamin B values results in the mechanical preparation of foods or by throwing away the water in which foods are cooked. Often in the manufacture of foods such as cereal preparations, the outer coatings as well as the germ are removed, and with them goes the vitamin B values.

Drying or freezing do not appear to affect the vitamin B values of foods.

If care is used in the selection of foods containing vitamin B values, and if they are prepared for use and cooked so as to save the water soluble B, one can provide sufficient vitamin B. It will, however, be necessary to use whole cereals and nuts and use the water in which vegetables have been cooked.

## VITAMIN B REQUIREMENT

Much experimental work is being done to determine the amount of vitamin B that is needed by the body. The American Medical Association suggests 50 international units daily for infants and up to 200 I. U. for adults. Since there is no evidence of harmful effect from excess vitamin B, one may safely feed more than the suggested amounts. The vitamin B requirement increases with the rate of growth and with increased energy expenditure, so all rapidly growing children and adults working hard physically should receive liberal amounts of vitamin B ranging from 300 to 600 I. U. daily.

### *The Vitamin B Values of Foods*[1] (*Revised March, 1938*)

The average vitamin B values per 100 grams or 3.6 ounces given in international units.

| *Food* | *Units* |
|---|---|
| Almonds | 50 |
| Asparagus, green | 120 |
| Asparagus, bleached | 50 |
| Bacon | 89 |
| Beans, dried, Pinto | 500 |
| Beans, Kidney | 150 |
| Beans, Lima, fresh | 75 |
| Beans, Lima, dry | 100 |
| Buckwheat | 110 |
| Cabbage | 26 |
| Carrots | 25 |
| Chicken | 80 |
| Corn, sweet | 103 |
| Cornmeal, yellow | 70 |
| Cornmeal, white | 100 |
| Eggs | 25 |
| Egg yolk | 100 |
| Farina | 105 |
| Filberts | 206 |
| Flour, white | 15 |
| Flour, graham | 106 |
| Flour, rye | 100 |
| Flour, whole wheat | 150 |
| Ham | 150 |
| Hazel nuts | 150 |
| Hominy, white | 66 |
| Hominy, yellow | 66 |
| Lamb | 100 |
| Lettuce, green | 25 |

[1] *Avitaminosis*, Eddy and Dalldorf.

| *Food* | *Units* |
|---|---|
| Lettuce, bleached | 17 |
| Liver, beef | 100 |
| Liver, calf | 50 |
| Meat, average | 35 |
| Milk, malted | 500 |
| Molasses, cane | 100 |
| Molasses, beet | 160 |
| Oats | 70 |
| Oranges | 28 |
| Orange juice | 30 |
| Oysters | 75 |
| Parsnips | 60 |
| Pears | 25 |
| Peas, green | 25 |
| Peas, dried | 70 |
| Pecans | 50 |
| Pineapples | 25 |
| Pineapple juice | 37 |

| *Food* | *Units* |
|---|---|
| Pork, lean | 180 |
| Potato, sweet | 35 |
| Prunes, dried | 50 |
| Rice, brown | 55 |
| Rice polish | 300 |
| Salmon | 25 |
| Sausage, Bologna | 175 |
| Sausage, Pork | 115 |
| Soy beans | 130 |
| Spinach | 30 |
| Tomatoes, green | 27 |
| Tomatoes, ripe | 27 |
| Walnuts | 60 |
| Watercress | 30 |
| Wheat germ | 600 |
| Wheat bran | 100 |
| Yeast, Fleischmann | 200 |

# MY BABE OF YESTERYEAR

*By Essie Bateman Sisk*

My little babe of yesteryear
Has grown so gracefully tall,
It's hard for me to realize
She was ever a child at all.

She's all I ever dreamed or hoped
That she might some day be;
And Oh! I'm glad that God saw fit
To trust her care to me.

# The Shining Heart

*By Sibyl Spande Bowen*

CHARACTERS AND BRIEF SYNOPSIS—3RD INSTALLMENT

FOURSQUARE, tall and gray, the Carey mansion stood on the shores of Puget Sound, towered over by the remnants of great fir forests. But its grandeur had fallen into decay now, as had its owner,

"MISS BRILL" CAREY, gray-haired spinster, who made a meager living as a seamstress. Miss Brill had overdone her frail strength the day she had gone to a wealthy friend of her father's to ask for a job for her lovely young niece, red-haired

NELL CAREY, who had ambitions to be an artist, but nothing to pursue them on. Her aunt was determined to provide this opportunity and in the so-doing, perhaps break up the girl's half-hearted engagement to

FRED NAGLE, a materialistic young chicken farmer, who valued money too much to satisfy Miss Brill's more idealistic conception of what the husband of her adored Nell should be.

On their way back from an early movie, Nell and Fred come upon Miss Brill beside the road, dazed and exhausted. She tells them of Nell's chance to study art. Fred is angry, but before he has a chance to voice his protests, Miss Brill has a stroke.

Faced with the problem of giving up the career she has in sight, Nell promises Fred she will marry him at the end of summer if her aunt does not recover. Secretly she is aghast at the idea. Told by the doctor that the old lady's recovery is doubtful, the girl resolves to release Philander Maddox from his promise of a job and face the future at home.

Old Philander Maddox shocks her by revealing that she is no relation to Miss Brill. Distressed by this news, Nell rushes out of the room, meeting at the Maddox entrance exotic, white-haired Miss Sally Delavan, who takes unusual notice of the girl. On the road home Nell passes a stranger coming from the Carey house, but is too absorbed in the new aspect of the problem of the duty she owes Miss Brill to notice him. She knows now that she, a stranger, has been taken into the heart and home of her "aunt", to whose care she must more than ever devote herself. Even if she must let Fred help her!

## CHAPTER FOUR

THE morning wind blew chill off the Sound, though the sun was bright in a cloudless sky, and Nell shivered as she carried her weeding tools out to the vegetable garden behind the Alaska house. She would be warm enough, she knew, when she started annihilating quack grass. The garden had been forgotten these last few exciting days. The girl wore no hat, and the sun flashed mahogany-red lights from her lovely hair as her head nodded to the rhythm of the hoe.

On the road up the slope a motor droned, stopped. Nell couldn't see the car. It was Fred, no doubt. He often drove down from Maple Hill after the morning work in the coops was done. She worked on a few minutes, then dropped the hoe, went softly through the corn up to the end of the cabin platform. A man with eyes covered by dark glasses was looking through the window into the Alaska house.

"What do you want?" Nell demanded angrily. She looked at him suspiciously. "I'll bet you are the man who nearly scared Mrs. Kelly speechless."

The man turned. He was tall and slender, and the face behind the enormous dark glasses was too

pale for a healthy man. "H'm, so there is life in the old place. I'd begun to think I'd strayed into the decade before last." His voice was irritable, his mouth petulant.

Nell's gray eyes blazed. "You might have knocked at the door and found out. Or perhaps you are in the habit of looking into windows and snooping about places."

He laughed briefly. "Oh, I say! I haven't the energy to quarrel with you. I want to rent this dingus," he indicated the Alaska house, "and I want it at once."

Nell was shocked to the marrow by the mere thought. "Oh, no, it isn't for rent! Not possibly! So if that is all you want, I'll go back to my work." She started back through the corn again. The idea! Rent the Alaska house and Miss Brill would certainly have another stroke.

"Hey! You with the green smock and bad manners! Can't we talk it over? You don't even know what I'll pay," the tall man called angrily, striding after her.

Nell turned. "I said the house isn't for rent. That means it isn't for rent, in the King's English." She was so angry now her cheeks were scarlet, her hands shook. The very nerve of him!

"And why," demanded the man with equal heat, "isn't it for rent? I want the house. It's exactly what I need. I'd like to know just why it's too precious to rent." He was smilingly sarcastic now. Nell longed to slap him hard, just once.

"My grandfather built this place, just like his home in Alaska. It's filled with all sorts of relics, and he loved it better than any spot on earth. Since he died we've never used it. It's—it's sort of a shrine," Nell told him. That ought to convince him.

The man listened impatiently. "Nonsense," he said briefly, "I wouldn't eat the place. Would you mind letting me talk to the owner?"

"I can't," Nell said stubbornly, "she's ill."

The man shrugged and started for the house. Nell ran after him. He must be insane. No sane person acted like this. She was right on his heels, protesting, when he rapped on the open kitchen door. Mary Kelly, working at the stove, saw the dark glasses and cried out, "You're that prowler! Get out of here or I'll have the law on you."

The determined intruder did not get out. "I'm sorry, madam, but I simply can't get any place with this young person here," he indicated the pursuing Nell with a wave of the hand. "All I want is to rent your cabin down by the water, although anybody would think I'd come to commit arson, at least."

Mary Kelly dried her hands. "She heard you," she said, nodding toward Miss Brill's open door, "come on in before she starts fretting."

So the three of them trooped into the invalid's room, and Nell, white with anger at this high-handedness, explained the offer to Miss Brill. When she was through, and ready to put this upstart man in his place, she was astounded to see the old lady indicate that she'd take the offer. And Nell had, perforce, to accept the money for the advance rent from this repugnant person, who bowed ironically over her hand and murmured, "Sorry, I take the decision on this round. Better luck next time."

SURELY life was hard enough right now without having a disagreeable man like this under one's very nose for three long months.

"At least," said Nell to Miss Brill, "it'll pay Mary Kelly." And Miss Brill looked grimly satisfied.

So that was why, Nell thought, humbled. She'd even let a stranger tramp around the Alaska house to save me worry. Impulsively she kissed the old lady's cheek and ran out of the room, flushing. They had never been demonstrative of their love, had Nell and Miss Brilliant.

She ought to like that man, Nell told herself, again at her hoe. The money was a life-saver. But she didn't. He wasn't young enough to interest her as a man. He looked all of thirty-five. And his arrogance, his supreme nerve, and his sarcastic manner! No, she did not like the new tenant of the Alaska house.

Mary Kelly's boy, who delivered Seattle papers about the countryside, whistled from the road. "Hey! I've got an extra *Times* today. Maybe your aunt would like it." He tossed it into the yard and rode away on his bicycle. Nell picked up the paper and returned to the back steps. She might as well look it over before taking it in. A daily paper was a luxury the Careys did not often afford.

On a back page a small item jostled the steamship arrivals for space. Nell read it and her face became radiant, as if a light had suddenly been turned on behind it. She read the item again, carefully, word for word. It seemed too wonderful to be true. An art scholarship, right in Seattle! Three of them, really—for the first, second and the third best paintings. She had a month in which to paint a picture to enter in the contest. She would put everything that was in her into that picture; she would make it win the first prize—a year at the Marks School. And the victory would make Miss Brill better. Excitedly, the girl ran into the kitchen and thrust the paper to Mary Kelly.

"Johnny left it," she said, and stood on a chair to rummage in the high cupboard where she stored her few canvases, her tubes of precious paint.

Mrs. Kelly already had the paper open at the society section and was settled down to a few vicarious minutes with the world of greatness and fashion. "For-ever-more," she exclaimed, "Miss Sally Delavan is home from her world cruise and has"—she quoted, " 'opened her palatial home on Queen Anne Hill'."

From her perch Nell looked down into the four-column pictured face of this lady with the familiar name. A lovely face framed in beautiful white hair! A face with enormous, bored gray eyes, and a peevish, lovely mouth.

"I've seen her," she said impulsively, "at the Maddoxes. Is she so important?"

"Important!" said Mary Kelly, who knew her social register. "She's the daughter of Francis X. Delavan, the big lumber man that was. And she travels the world over, like a witch was after her, that restless she is, and comes home to the big red stone house on the hill every so often when there's no place else to go. All alone she is, with all her family gone before her."

"The poor thing," said Nell, "but with all that money, and so pretty, even with white hair—"

"It wasn't always white. I remember her when it was the color of yours, and the house was full of suitors. Why say," Mary Kelly exclaimed, "she looked the very image of you yourself as a young girl. Only more flashing and snobbish, if I may say it." And the large woman compared the girl and the pictured Miss Delavan with lively interest for a moment.

But Nell had turned back to her painting materials, her picture already taking shape in her eager mind. It must be a wonderful picture, with the magic and mystery of the early-morning Sound in it. It must win for her—that year that would be balm to Miss Brill. And in the back of her mind was another thought, that here was a reprieve if she won. She needn't be married —yet.

Firmly Nell smothered this ungrateful thought. "I love him. Surely I do. He's so good, so dependable. It's just that I'm too young, that I won't be happy until I've tried this thing out." She piled brushes and canvases in her arms and jumped to the floor.

"That man in black glasses, from the Alaska house I guess you might say now, is movin' in," announced Mary Kelly. "I must say he didn't lose any time."

Nell frowned, her enthusiasm dampened for the moment. That man was like black clouds in an otherwise sunny sky.

(To be continued)

# LITTLE BONNET OF BLUE

*By Jessie J. Dalton*

Little bonnet of blue, with your frill of white lace—
A dainty sweet frame for a dear little face:
Blue eyes filled with laughter,
Mouth a rose's pink fold,
And hair just a promise,
A whispering of gold.

Little bonnet of blue, with your frill of white lace—
You have lain for so long in this dim-scented place.
Beside these wee dresses—
Worn and wasted they seem;
But you, little bonnet,
Still halo a dream.

# HAPPENINGS

*By Annie Wells Cannon*

MAY—Oh the joy of a spring day when birds and flowers and all things beautiful are ours.

MRS. JOSEPH P. KENNEDY, wife of the Ambassador to Great Britain, is a true exponent of motherhood. She was especially proud when Pope Pius XII personally presented each of her nine children a rosary after the coronation.

QUEEN GERALDINE of Albania presented an heir to the throne April 5. Almost simultaneous with the joyous event the guns of Mussolini claimed the throne for Italy.

EVE CURIE, biographer of her mother, discoverer of radium, has been given an honorary degree of Doctor of Humane Letters from Mills College.

ELISE B. BARB, 23, of New York, is a modern Portia, with a choice for criminal law. In her first case she appeared as counsel for a negro charged with murder.

LOUISE A. BOYD of California, first woman to be elected a member of the American Society of Photogrammetry, has been signally honored for her photograph surveys of the far north. Denmark named a part of Greenland, Boydland; Norway made her a knight of St. Olaf; France, a chevalier of the Legion of Honor.

MARY SULLIVAN, director of Police Woman's Bureau of New York City, with her courageous helpers, play their part in the Missing Persons Bureau, in the narcotics, shoplifters and pickpockets squads, also obtaining evidence against fortune tellers and others occupied in unlawful activities. Her aid is often sought by police in foreign countries.

LI YA-CHING, Chinese woman pilot, has secured money to train women pilots for an aerial ambulance corps; the Polish women are training to serve in the trenches; Albanian women have an auxiliary force to the king's army; Osa Johnson, English woman pilot, is urging the training of women pilots. Are these things ominous forecasts?

ELIZA W. SALM and co-workers from Hawaii added interest and color to the recent Relief Society conference held in Salt Lake City.

MRS. HATTIE CRITCHLOW JENSEN of Salt Lake has again entered the field of contemporary verse in the daily press. This recognition of Utah's literary women is most gratifying.

DOROTHY CANFIELD FISHER'S new novel "Seasoned Timber" is predicted to be one of the most important books of the year. "The Tree of Liberty" by Elizabeth Page is a marvelous novel of early American history, while "Through Embassy Eyes" by Martha Dodd, "Danger Signal" by Phyllis Bottome, and "The Patriot" by Pearl Buck are outstanding books of 1939.

THE RELIEF SOCIETY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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AMY BROWN LYMAN - - - - - - - - - - - First Counselor
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Vol. XXVI MAY, 1939 No. 5

# EDITORIAL

## *"The Spirit Penetrateth"*

SO engrossed are people as a general rule in the mundane affairs of life that occasions are rare indeed when souls are deeply stirred with the finer emotions, "when the spirit penetrateth men's hearts and giveth them understanding". When these occasions do come, real values rush to the fore; life takes on new meaning, its purposes seem lofty, and in our hearts are born new resolves. Such an occasion was the opening General Session of our Relief Society Conference.

From the opening number, *O Morn of Beauty*, rendered by our glorious Relief Society Singing Mothers, to the benediction minds were not only enlightened but souls were nourished.

Rich in words of wisdom, beautiful with song, abundant with spirituality, the meeting reached its climax in the simple, sincere testimony "that God lives, that He hears and answers prayers, that Jesus is the Son of the Living God" borne by a sister from a far-away island home. The aloha of our Island sisters extended by Sister Salm, President of the Oahu Stake Relief Society, to all the Relief Society sisters of the world met a responsiveness in the hearts of everyone. Truly we experienced the power of the Gospel to make us one "even as the Father and I are one". The beautifully rendered *Sanctus* which followed Sister Salm's testimony, the concluding words of which are "Glory be to Thy Holy name for ever and evermore" left hearts touched and eyes moist.

Nowhere in the world could be found a choicer group of women than those assembled at our Conference. Privileged women are they. Enjoying the light of the Gospel, their opportunities are abundant; likewise, their responsibilities are great. Their power as a leaven in a world sorely in need can scarcely be estimated.

In closing the Conference Presi-

dent Robison's blessings, her earnest desire for the welfare of the women of the Church, and her deep concern that they fully measure up to their opportunities and responsibilities found an answering echo in the hearts of all. With the purposes of the great Organization to which we belong redefined and reemphasized, with our souls touched with love and the spirit of the Almighty, with the prayer and blessing of a divinely chosen and inspired leader, future accomplishments should be great; our lives should enrich, elevate and bless the lives of thousands.

## President Robison is Called to Washington

THE Relief Society organization is honored in having President Louise Y. Robison invited by Secretary of Labor Frances D. Perkins to accept committee membership in a Conference on Children in a Democracy to be held at the White House, April 26, 1939.

This Conference is being organized under the direction of President Roosevelt because of his conviction that a society founded upon democratic principles finds both its aim and its security in the happiness and well being of its people, and especially its children. The Conference aims to develop practical suggestions as to ways in which we in the United States may give greater security to childhood and a larger measure of opportunity to youth.

President Roosevelt is to serve as Honorary Chairman of the Conference and Frances D. Perkins is to serve as Chairman.

This will be a working conference. Its membership will comprise a limited number of men and women from all parts of the country whose experience prepares them for active service on committees and panels of consultants. They will be charged with the preparation of material for presentation to the Conference. The first session will be held at the White House, April 26, 1939, with morning, afternoon, and evening meetings. After a period of committee work the final conference will be held early in 1940.

We are happy and proud to have President Robison's ability and interest in child welfare recognized to the extent that she has been called upon to render her services with a few other outstanding men and women of the nation.

## New Series

"Woman As An Interpreter of the Faith" is the first of a series of six articles by Maude Beeley Jacobs, which will discuss Motherhood, Friendship, Service, Education and The Challenge of Today.

# MORMON HANDICRAFT

## *Highlights*

ARE you acquainted with Mormon Handicraft? Do you know its worth and fully appreciate the service it can render you and your family? Not only is it establishing some fine community projects, but it is offering you quality articles beautifully and artistically made such as might be found in Bonwit Teller's, one of New York's exclusive shops, yet costing no more than machine-made things of the same quality. The committee is doing everything in its power, such as buying material at bargain prices or in wholesale lots, to reduce the price of its finished articles to the lowest possible level and still give the makers reasonable compensation for their work. Many medium and low-priced articles are now available.

Just look at the hand-knit sweaters, fairly radiating a personality of refinement and style, modeled from the very latest patterns with every stitch perfect. Some are knit of llama-down in lovely new shades and fit very snugly to the waist; others are made of snow-sheen which has the appearance of very glossy ratine. These sweaters are the last word in material and classy style—just the thing for campus and sports wear. When one of our patrons saw a dainty dusty-rose model, she could not resist ordering one for her daughter. If the shop hasn't the size or color you desire, an order will procure one for you within a few days.

There are sweaters for men, too—slip-ons with or without sleeves. There is a dark maroon model of knitted worsted with a cable stitch and very masculine looking, suitable for sports wear; another is made of white cashmere sport-yarn, more dressy. Any boy would be thrilled to wear such a new spring outfit to Sunday School. There are 18 expert knitters working on this project.

Come and see the samples of place cards and favors. A very gifted young woman with loads of originality makes these: dainty ladies in real party dresses, pioneer women in gingham aprons and bonnets, Indian heads, flowers and many others motifs. They are different and charming. Some of them cost only five cents each; others, three for twenty-five cents or ten cents each.

Whenever you want to extend your felicitations, express your gratitude, or send your love and best wishes, see if Mormon Handicraft hasn't something which will say it just the way you would like to have it said. One hand-hammered copper bowl with a sego lily etched in the center carried a message of gratitude to a friend in New York, and this is how she answered:

"If you had looked everywhere and shopped
in every store,
Not a gift could you have found that
would have pleased me more."

# RELIEF SOCIETY CONFERENCE

April 4 and 5, 1939

By Julia A. F. Lund, *General Secretary*

THE Annual Conference of the Relief Society was held on April 4 and 5, 1939, in Salt Lake City, Utah, with President Louise Y. Robison presiding.

The following sessions were held: An Officers' Meeting, for General, Mission and Stake Officers; four Department Meetings—Social Welfare, Work and Business, Music, and Magazine; a Reception at the Newhouse Hotel, for the combined choruses of Relief Society Singing Mothers; a Reception for Stake and Mission Officers; a Presidents' Breakfast at the Lion House; and two General Sessions in the Tabernacle.

The Conference was attended by enthusiastic workers from all of the one hundred twenty-seven stakes and thirteen missions. A special delegation from Hawaii, headed by the Oahu Relief Society Stake President, Eliza N. Salm, was also present.

It was a record-breaking attendance for Relief Society Conference. The roll call showed the following representatives: 13 mission presidents, 105 stake presidents, 148 counselors, 71 secretary-treasurers, 481 board members, making a total of 817.

The music was of outstanding excellence and was furnished by the combined choruses of Relief Society Singing Mothers, under the very able leadership of Professor Wade N. Stephens, with Dr. Frank W. Asper at the great organ, and Alta B. Cassity at the piano. The organ prelude and postlude by Lily Priestly, as well as the artistic musical contributions in the departments by Jessie E. Smith and Mrs. Dilworth Walker, added to the enjoyment of the meetings.

## *Officers' Meeting*

### GREETINGS

*President Louise Y. Robison*

IT IS with sincere pleasure that we meet you dear sisters in conference. There is always an element of wonder in the realization that you are here—such busy women—such splendid mothers. I realize that you have planned and worked extra long hours that your dear ones will be well cared for in your absence. Your presence indicates, too, that you have prayed as well as planned—prayed for help that you

might be of greater service to our Father's children.

The program arranged for this conference has been prepared with the earnest prayer that each number will be directed by the Holy Spirit, and that you will receive the special help and inspiration which you desire.

You sisters are so faithful and loyal. I sometimes wonder if the "earthen vessels" spoken of by Paul, have not become almost transparent porcelain, scarcely retarding the light of the heavenly "treasure" which God, the Father, caused to shine in your hearts. It is certain that a person who uses this treasure for the benefit of others, who has a desire to vitalize the message she carries, must become more and more the personification of the truths she would interpret.

We are delighted in having six of our sisters from far away, sunny Oahu Stake with us. We welcome them and hope they will feel the love and friendship which Relief Society members have for each other.

There is strength in the feeling that all over the world our Relief Society women are interested in our Organization and are praying for its success.

"It is always prayertime somewhere,
And across the awakening continents
From shore to shore, somewhere,
Our prayers are rising evermore."

# OFFICIAL INSTRUCTIONS

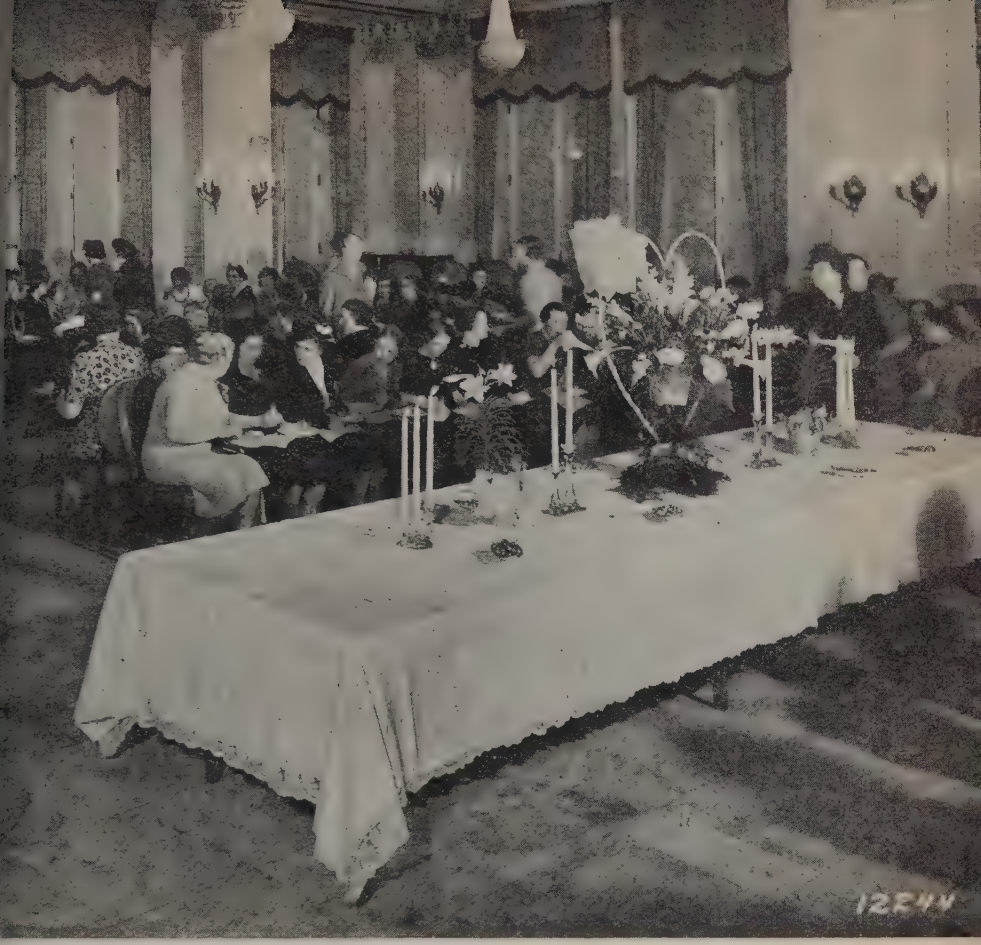
*President Louise Y. Robison*

*Child Health Day*

THE General Board solicits your cooperation in the May Day Child Health Day program. Relief Society has been asked by the State Board of Health to be responsible for the program in Utah this year. We have appointed Sister Marcia K. Howells to represent us as State Chairman. In other states you may be invited to participate. The slogan, "The health of the child is the power of the nation," is certainly a challenge to all Relief Society women to aid this cause.

*Relief Society Funds*

We are very happy to tell you that the Presiding Bishopric has made a definite ruling on Relief Society funds in reference to the Ward Budget. *The Progress of the Church* for February, 1939, makes clear that there is to be no change in our method of collecting either charity funds or annual dues, and that our Relief Society general, charity and wheat funds are not to be placed in the Budget. We request ward presidents not to hoard general or charity funds when there are legitimate needs for their use in the wards. By legitimate needs we mean such things as the health of pregnant women and the welfare of children. Interested as we are in the missionary cause, Relief Society funds are not to be used to make gifts to missionaries if a child in the ward needs milk or medical attention to help it meet life with a stronger body and would be deprived of this aid if funds were used for other purposes.



CENE FROM RECEPTION FOR RELIEF SOCIETY MISSION AND STAKE OFFICERS

*Auxiliary Enlistment Census*

Stake Presidents! Have the auxiliary organizations in your wards taken the general Auxiliary Enlistment Census which we asked to have made last fall? The forms were sent to you at quite an expense, thinking this census would be most helpful in the Membership Drive. The Sunday School Superintendent was placed in charge of this under the direction of the bishops with all the auxiliaries assisting. Two of the organizations were to have the original and the other two the duplicate copies of the census in order to check their membership. We trust that stakes have completed this survey and used the information obtained.

*Preparation For Missions*

An appeal has come to us to urge mothers to teach their sons how to take care of themselves before they go on missions. So few know how to make their own beds, to wash their clothes or do the simplest cooking. These things are necessary to the health of the missionary. Mothers are proud of their sons or daughters when called on missions, and they

can make that mission more pleasant and the missionary more useful if they do their part in preparing these fine young people for this great experience. Although Relief Society has urged Scriptural study in the home, it is surprising how many missionaries are handicapped because they know so little about the Scriptures. One mother thought she was helping her son when she made the plea that he be not called upon to pray, saying, "It would scare him to death for he has never prayed." Surely this was not a Relief Society mother!

*Issuing Checks*

We are asking again that checks issued by Relief Society be countersigned; that the President and Secretary know the amount of funds the Organization has in the bank, and that both of these sisters sign every check.

*Mormon Handicraft*

The Mormon Handicraft has developed splendidly. We are sorry it is necessary to return some articles which do not come up to our standards. Please help the sisters to have more supervision in the wonderful native ability which they possess. In order to standardize our work and to develop greater skill in handwork the General Board has called in a group of outstanding women who act as an advisory committee. We strongly advise this same procedure in the stakes and wards. Select the most capable women in your communities and meet with them at regular periods. You will be surprised and delighted with the new ideas you will receive and the enthusiasm your groups will enjoy.

*Deseret Industries*

We are happy to tell you that the Deseret Industries are doing a fine service in supplying work—with a small wage—to people who are not otherwise employed. Will you please advise people to buy from Deseret Industries rather than from installment houses. There are fine mattresses, articles of furniture and used clothing for sale. Unlike the Bishop's Store House where merchandise is obtained on a bishop's order, the Deseret Industries sell to anyone and at very modest prices. Arrangements can be made where reliable people can pay for goods purchased, by the week or month.

*Alcohol Education*

We are greatly interested in the Church campaign for alcohol education. Brother Joseph F. Merrill, who is in charge of this work, desires to know how generally the three small books dealing with this subject have been read in your homes by all members of the family. Brother Merrill has asked the Relief Society sisters to stimulate interest in this project. We are not required to collect money for these valuable little books, but will you stake presidents please advise your ward presidents to ask the visiting teachers to familiarize themselves with this important subject and carry the information into the homes on their regular visits.

Schools are excellent mediums for teaching children and young people the harmful effects of alcohol as a beverage. Laws in many of the states provide for this important in-

struction. We hope the Relief Societies will sponsor the study of the laws of your respective states, and where provision is made for such instruction that you will see that it is put into effect. Popularize it by stimulating other organizations to join with you in calling upon school boards and school superintendents. If young people knew what alcohol does to the body, it would certainly be a great deterrent against beginning this terribly destructive habit.

*Expenditures of Annual Dues*

To clarify a misunderstanding we would like to tell you that the money for entertainments given by the General Board does not come from the annual dues. The annual dues are spent solely for the benefit of Relief Society work. Out of the annual dues we pay for the visiting teachers' books; out of the annual dues we pay for our visits to the stakes; out of the annual dues the secretary's office sends to you our instructions and helps, but please know that annual dues are not spent for any kind of party.

RECEIVING LINE AT RECEPTION

MY dear mission presidents, stake officers and board members, I express the appreciation of the members of the General Board for your splendid leadership. We are grateful for your loyalty, for your gracious kindness to us when we visit your missions and stakes. Above all we thank our Heavenly Father for your spirituality and for the unselfish service to His children. May He continue to bless you and sustain you in your wonderful work of love, I humbly pray.

# SOCIAL WELFARE INSTITUTES

*Bishop Joseph L. Wirthlin*

I AM happy and thrilled to have the privilege of attending this meeting. Frankly speaking, I do not know of a group of people who have in their meetings such an atmosphere of faith and of spirituality as is found in the Relief Society meetings of this great Church.

In the life of your first President, Sister Emma Smith, there is exemplified the spirit of this great Organization. A short time ago I was reading of the exodus of our people from the State of Missouri to Illinois. Having had the privilege of covering some of that territory, I deeply appreciate what our people passed through during that terrible experience. They were driven out in the middle of the night by the mob, with very little notice in order to make the proper preparation. Sister Emma Smith and her family were among these people. The President of the Church was in prison; and when the mob came to her home she gathered together her small children and a few household effects, put them into a wagon, and made the journey to the site of Nauvoo. After she arrived in Nauvoo and had established herself as best she could with her family, there being no one there to help her, the brethren of the Church who were not in prison said: "Now, Sister Smith, we have left behind in Missouri many of our brothers and sisters who are not able to come to Illinois because they have no means of transportation." Sister Smith said: "Take my wagon, take my team, take anything I have; go back to Missouri and bring those people to Illinois." This good woman, in her distress, had not forgotten those who were left behind; she gladly gave of the things she had to make it possible for the Saints in Missouri to come to Illinois.

Then, I think, too, of the many fine contributions of this great Organization to the Church. To me you represent the true spirit of the Good Samaritan. I am sure there is no one who ever makes a call upon a Relief Society president, be she a stake or ward president, but that the call is answered—answered to the utmost in every way that will be for the good and benefit of those who may be in need of assistance.

You have a wonderful program—a program that contemplates something more than just the physical problems of our people—a program that takes into consideration the matter of health, of education, the right kind of recreation, employment, community welfare, and above everything else, spiritual welfare. You have afforded to many women in the Church, and I dare say to some outside of it, opportunities and privileges that they could never have enjoyed had it not been for the Relief Society organization. I do not suppose that you will ever know how much happiness and real joy you have brought into the homes of many of the women of this Church because of the wonderful program that you have.

The Church is making some progress relative to the problems that confront us. There is no use in de

nying that we have problems—serious problems. Only Sunday I saw a survey made in the United States, and if I remember the figures correctly, this was what was reported: Part of the population of this great country have a month's reserves on hand in case they were thrown out of employment. Another part of the population of this great country have enough reserves in the way of cash and food to carry them for six months if they were thrown out of employment. The conclusion of the survey was, that if something should happen in this country whereby all of these people who are now on relief projects, those who have some employment, and those who have reserves from one to six months were suddenly thrown out of work, over half of the population would be dependent upon the Government or someone else for assistance. So we have a great national problem; and as a Church we have our problems.

The President of the Church and his Counselors have decided that the Church should solve this problem as far as our people are concerned. Some two and a half or three years ago the great Church Welfare Program was inaugurated, the first objective being to take care of our people, the physical needs to be provided, such as fuel, clothing, and food; and that has been done in a most magnificent way. The contributions of our agricultural stakes in the way of food have been most generous. The city stakes made cash contributions and contributions of clothing. By cooperating as a great Church we have been able to reach, in a large measure, the first objective.

The second objective has been that we provide employment. It was never intended that the Church Welfare Program should become a dole, but rather an institution that would take care of our people temporarily, and then give them something to do, the right to earn their bread by the sweat of their brow. This is the objective we are struggling for, and I am sure in time we shall achieve it.

In consideration of some of the problems in connection with the Church Welfare Program the Presiding Bishopric has made some studies. We have made surveys in some of our wards. We selected a ward that was fairly well-to-do and went over the list of families being assisted by the bishopric of the ward. This bishopric was issuing relief in the form of cash, which is contrary to the spirit of the Church Welfare Program. We discovered that in some incidents individuals were receiving cash allowances in amounts ranging from $25 to $50 per month, and that in some cases they were also receiving assistance from other agencies.

Then we asked that a survey be made of a ward in which there were many cases where people were on WPA projects, and many who were wholly dependent upon the ward. This particular ward was one that might be classified as not a well-to-do ward. We discovered that the bishop had fifty cases and that 29 of them were receiving assistance from outside agencies, either employed by WPA or receiving some assistance from outside agencies such as the County. So with these two surveys in our office, we wondered if it would not be a good thing

to inaugurate a plan whereby we could know, whereby the bishop of the ward could know, that those who are receiving assistance from the Church were receiving it because they were worthy of it, and that there would not be any duplication of assistance.

WITH these thoughts in mind, and after considering the matter very carefully with the General Welfare Committee, it was decided that we would inaugurate a plan whereby our sisters could receive some fundamental training in social welfare work. It was decided that we would make a beginning in the Salt Lake Region. From this Region we would branch out until eventually every stake in the Church would have in its organization some sisters who would be trained along the lines of social welfare work, that they might do this work in an intelligent, systematic way, and give this information to the bishops of the wards.

In the Salt Lake Region we instituted a training class under the direction of the General Presidency of the Relief Society and their Board. This class has now met possibly five or six times; and here, under the direction of Sister Amy B. Lyman and Sister Amy W. Evans and others, these sisters are being given the fundamentals that I have already mentioned to you.

In making a study of their outlines I have noted two or three points which to me are most interesting and vital in this great work of understanding people and of knowing how to approach them in connection with their most intimate problems. In this outline it is contemplated first that the individual making the survey in connection with the family shall have a complete understanding of the relationship between the Relief Society and the bishop.

I should like to say a word about the bishop and his position in the Church. In the ward he is the common judge in Israel; he is the presiding authority, and all projects and movements are under his direction. The auxiliary organizations of the Church, such as the Relief Society, Primary and the Mutual Improvement Association are helps and aids to him in seeing that the Church program is carried forward. No auxiliary organization ever takes precedence over the bishop, and I am sure, Sister Robison, that there is no group in the Church who understands this more thoroughly than these loyal, devoted sisters. I presided over a ward during the darkest days of the depression. Over night there was thrust upon the shoulders of the bishopric forty families, and I want to say to you, we were lost. If it had not been for the fine Relief Society president and Relief Society organization pointing out the way, I am confident we would have had many problems that would not have been solved; we leaned entirely upon the Relief Society organization. We provided the food and clothing and all the necessities. They saw that this was properly distributed. They visited families for us and brought back reports which were most helpful. So, in connection with this work you aid the bishop. You are responsible to him. And no doubt, in connection with the project I am going to present to you in a moment, he will direct your efforts and prescribe more or less the

plan he wants followed in his ward.

In connection with this training class, there are some fundamentals which are most pertinent to the successful carrying on of this important welfare work. First, the ability of the worker to keep strictly confidential the affairs of the people being helped. There are individuals in the Church, who because of their pride, hate to go to the bishop and confess that they are in need, but when such is the case and the bishop calls in his Relief Society president and tells her of this situation, then the obligation rests upon her to keep absolutely confidential all matters pertaining to the family involved. This is one of the most important qualifications of a worker, for a worker who cannot keep the confidence of her people soon loses her influence with them, and she will not be successful. When this call comes to your stake under the direction of the General Board, I am sure this particular phase of the work will be given special emphasis.

There is the matter of good judgment. I would like to say this in connection with the needs of the people of our Church—their home needs, their physical needs—there is no one better qualified to determine what these needs are than you mothers, the managers of homes. You know more about these matters than we men, so your judgment should be good. In passing, let me read to you a statement in connection with good judgment: "The worker should be able to make plans that are practicable. She should not be overemotional, as it is a well known fact that too much emotion interferes with good judgment. Nor should she be too impulsive, but should be able to think through a situation carefully before acting." I am sure this statement is most pertinent to the work you are called to do.

There is the matter of tact. "Thoughtfulness for the feelings of others, and a kind attitude toward them is an essential element in the personality of a worker." I should like to digress here long enough to tell you a little story where the feelings of some good people were sorely hurt. There was a Priesthood quorum in the Church who knew that one of its members was in distress, and out of goodness of heart purchased fine pieces of clothing for this man and his good wife. Then with the very best of intentions, and without consulting the man or his wife, these articles of clothing were presented to them unexpectedly. It almost broke the heart of the woman. She was proud and did not know anyone knew of her condition. Had someone gone into that home and talked the matter through with them and found out what their needs were, with tact and diplomacy, no doubt these articles could have been given to them and would have been accepted with no one's feelings being hurt. The matter of thinking of the feelings of people is essential, and I am sure there is no one who can approach these problems with finer tact and diplomacy than the women of the great Relief Society Organization.

Here is another point found in the outline of the General Board: "Sympathy and tolerance: Real sympathy says little but does much. To be tolerant a worker should be able to suspend judgment until all the facts are known and both sides

of the question considered—never condemn a person unheard; and she should be able to see the other's point of view." I am sure that is splendid advice.

These workers should have the ability to work with others and to work under direction. As I said in the beginning, you will work under the direction of the bishop and the president of the stake. If I am not mistaken, it is the intention of the Relief Society to give this assignment of visiting families and making the survey of the ward to the Relief Society president; and should she not be able to do this work, she and the bishop should select a person ideally fitted for it.

In the next place, the worker should have a real liking for the work she is called to do, and the suggestion comes that she should have good native intelligence and a wholesome personality. I am sure there is no group of women in the world who have more native intelligence than those found in Relief Society, and every woman who comes in contact with this Organization develops personality.

Here is the meat of this whole outline — the important thing. Through this suggestion comes the achievement of our second objective, that people shall be taught to help and assist themselves. The Church Welfare Program is not a dole. "Put into every man's heart a sense of his own supreme worth in the sight of God"—that is the spiritual side. Respect for the individual and for his personality and character is a fundamental principle in the art of helping.

It aims to maintain the self-respect of the individual—to help in such a way that he will not suffer undue humiliation.

The next aim should be to maintain his morale so that he will not lose his desire for independence and allow others to do for him what he could do for himself. People must be taught, and we must encourage them to keep their independence, and not allow us or anyone else to do something for them that they can do for themselves. There is no question but that the program of the past seven or eight years relative to relief has had a demoralizing effect upon the American people, because the people have had things done for them in many instances where they could have done for themselves.

IN the Church Program it is our intention to see that everyone does what he can for himself, and remove from his mind and thoughts the idea that he is dependent upon someone. Any normal individual may require temporary assistance, that is true. The first objective of the Church Welfare Program was to furnish temporary assistance in the form of food and shelter and clothing, but to keep him in a state of dependence when he could maintain himself is a crime against the individual as well as the society which supports him. It robs society of the kind of people who make a self-sustaining social order possible, and causes the individual to sell his birthright for a mess of pottage.

You have had contact with families who will permit you to take care of them indefinitely. They will permit you to do everything that you possibly can for them without making any effort to assist themselves.

As members of the Church of

Jesus Christ of Latter-day Saints we want to go back to the fundamentals of the pioneers and teach our people, in so far as it is possible, to stand squarely upon their own feet, and to meet the issues as best they can, with the assurance that there is always someone interested in them to the extent that they will not have to go hungry. The Relief Society keeps in mind this principle in the care of the needy. Its efforts will always build up rather than destroy those qualities in personality which contribute to the welfare of the individual and through him to society.

In looking over the annual report of the Relief Society for the year 1938, I find that you practice what you preach. Many people have come to the office of the General Board for assistance, and here is what you have done: 3,877 women applied for work; 3,375 employers were solicited for work, and there were 2,680 women placed in employment. That is real rehabilitation, and if we could just accomplish throughout the Church what is being accomplished in the Relief Society in this particular connection, I am sure we would preserve the independence of all our people who find themselves in need.

As I said in the beginning, this matter of making investigations is a serious one that must be done in all kindness; and if, after you have made an investigation for a bishop, he refuses to follow your suggestions, do not feel hurt. You have done your duty. You have fulfilled your assignment.

There is just another word in connection with finances. The finances that are used to take care of our people and the finances of the Church Welfare Program come from the tithes. To me tithing is the most sacred money that anyone can handle. Taxes are sacred, but tithing is far more sacred because it belongs to the Lord. It represents the widow's mite, and it also represents the large income of the rich man. We must handle it most intelligently so that the dollars will go as far as possible.

AS time goes on, as I said, the Relief Society Board will come into your stakes and bring to you this program. It had its beginning in the Salt Lake Region composed of sixteen stakes, and I am sure it is going to produce for us some splendid results.

I sincerely trust that the Lord will bless and sustain you in your great work. Your faith and loyalty to the Church are an inspiration.

I met a man in the Temple grounds yesterday as this great crowd of Singing Mothers emerged from the Tabernacle. He was a stranger within our gates, and he asked, "Who are all these women?" "They are Singing Mothers of the Relief Society." He said, "It must cost the Church a great amount of money to bring them here and pay them to sing." I said, "They are not paid; they pay their own transportation, coming from the remote parts of the Church, and paying all expenses." He said, "I cannot believe it; I do not know how that can be possible." But I told him such was the case, and that they were glad to come, feeling it a privilege to serve the Church.

I pray the Lord to bless and continue to inspire you in this great work.

# PROGRESS OF THE 1938 MEMBERSHIP DRIVE

*By Rae B. Barker*

ONE-FOURTH of our time for membership building has slipped by. Are we one-fourth nearer our objective? Whatever the result, it is the combined effort, successes and disappointments of all of us.

The kind of report you want to hear, of course, would be one of progress. It is one of progress. There are some gratifying highlights of splendid achievement. Those ranking highest, in the order of their increase in numbers are: Western States Mission, Los Angeles, South Davis, Carbon, Blackfoot, Smithfield, Grant, Oakland, Pioneer, Tooele and Wells.

From the standpoint of percentage of increase, Los Angeles and Western States Mission more than satisfied their four-year quotas. South Davis and Oakland completed their three-year quotas.

However, this is not a complete picture, for the report as a whole has its hills and valleys. Those groups just mentioned reached the hill-tops; others are still climbing. Some are resting on the plateaus; others have slipped down a little into the valleys —they have lost rather than gained.

The membership increase for 1937 was two thousand. Our increase for 1938 was a little above five thousand, one thousand more being needed for this year's quota. Emphasis placed on membership the past year has definitely accelerated our rate of growth.

Numbers never tell the whole story. They fail to show the handicaps you struggled with in localities of varied conditions, or the splendid spirit with which you set out to do the work. Your original ideas and ingenuity would indicate that many used the old but practical formula for success, "Do what you can, where you are, with what you have."

From various reports we glean the following pertinent observations:

1. Stake presidents realized that the attitude of the head spreads through the entire body. They accepted the membership assignment as an important one and entrusted the actual work to capable coordinators backed by the support of the stake board.

2. The most fruitful methods included *personal contact* work carried on through the cooperation of the visiting teachers and of the class leaders assisted by small special committees, all acting with the help and direction of the coordinators.

3. It was an incentive to excel when each ward coordinator knew that her individual results in the drive would be given in a suitable stake gathering.

4. Many organizations recognized big possibilities for attracting new members through the new course, *Education for Family Life*.

In one class there are thirty women who have never belonged to Relief Society, another has twenty, and there are many others with similar numbers. Its appeal particularly to young parents has met with most favorable response. Perhaps to some stakes that have made very little increase in membership, this may suggest a new source for increase.

Five thousand sisters have affiliated with us for the first time this year. Will we keep them with us? The Prophet Joseph Smith gave us a helpful clue when he said to the Nauvoo Relief Society this, in effect, if you want to lead people into new ways, take them by the hand and watch over them in tenderness. Further he said, "When any person manifests the least kindness and love to me, oh what a power it has over my mind." Perhaps we could stress a little more in our organizations bonding (cementing) through friendliness.

Another thought worthy of our reflection is that all we may say to publicize Relief Society must be backed by the best organization work we are capable of doing. We may work diligently to attract women to our meetings, but the worthwhileness of the meeting itself will be the final answer as to whether we hold those whom we attract.

Do you see membership building as an opportunity to share with others the priceless thing you enjoy—do you see it as Relief Society's way of spreading the blessings of the Gospel? If we have enjoyed choice privileges because of Relief Society experiences, perhaps we should remember the Savior's words to Peter: "When thou art converted strengthen thy brother."

We give our love to the five thousand new members of 1938 and extend our hands to yet other thousands during the coming year.

The address "Builders In Action" by Bessie Redding will appear in a later issue.

# *Social Welfare Department*

*Counselor Amy B. Lyman, Chairman*

## FAMILY CONSERVATION AN AIM OF THE CHURCH WELFARE DEPARTMENT

*Clyde C. Edmonds, General Welfare Committee*

I HOPE I have a proper conception of what was expected when the subject, *Family Conservation an Aim of the Church Welfare Program* was assigned to me.

I like to think of the Welfare Program in terms of the Lord helping those who help themselves. Sometimes I wonder whether people have lost the spirit of the faithful and a willingness to do, particularly when things stack up against them and they become discouraged. It would be a fine thing if all people had the attitude that it is all right to ask for blessings, provided they are also willing to work for these blessings. I sincerely believe we should approach our problems from the point of view that the Lord will help those who are willing to help themselves. That is another way of saying, "Charity begins at home," and is the angle from which I would like to discuss the problem.

Have the necessary adjustments been made in homes where misfortune may have fallen? Have family members squared themselves to their problems? Have they taken the atti-

tude that adjustments must be made, or are they assuming that the world owes them a living?

The sheriff told me that not so long ago he went into a certain section of the state to repossess an automobile. When he approached the home, he was absolutely dumbfounded. It was a two-room house, and there were five or six children. All was confusion in the home. Mattresses were strewn on the floor of one room, where all of the family slept; they were living in the other room. Yet, here was a man driving a Pierce-Arrow automobile. The sheriff said, "I must ask you why you bought such an expensive automobile." The man pointed across the fields and said, "Over there is my neighbor who has a fine automobile. My children are just as good as his and are entitled to enjoy just as fine things; during the time we had the automobile we enjoyed it." I think these people failed to recognize that in order to achieve their purposes they should have adjusted themselves to their circumstances and tried to make the condition within the home better instead of putting all they had in an automobile.

I like the thought of cooperation within the family, a division of responsibility, so that everyone senses the fact that he has definite work to do, and that the harmony of the home depends upon his doing it.

I believe one way out of family difficulties is through cooperation. When we discuss our problems and make them family problems, we will be able to bring about better adjustments.

I think the problem of many of us is just the lack of good old thrift. When I think of what my mother did as a widow on a very meagre income, I am truly ashamed that I have not achieved more. My plea is to make thrift the theme song of rehabilitation.

I like the idea of a family budget. Plenty of our people do not know what we mean by a budget. It is determining how we are going to let our money be spent, and what we intend to achieve through the budget; and once we live by it, we will be surprised how well things work out. Our Church leaders have always told us to live within our means in order that we shall not be caught in a very unfavorable position.

I like the idea of trying to catch a vision of the real values, the genuine values, the things that mean most to us in the final analysis. Our ideals are the things that are really worth while in life. Let us implant them in our lives and in the lives of our children and help them to appreciate the fine things that mean so much in making a rich life.

I think about this a great deal when speaking about living within our means. I have two very fine friends. Both of these men at the present time are earning about the same amount of money. In one home you find system, order, convenience, with things in a reasonable state of repair. The four children are well dressed, neat and clean. The father and mother are doing their duty and measuring up to the requirements made of them in the ward. Altogether you find a very pleasing, happy environment. In the other friend's home exactly

the opposite condition exists. The front door-yard reveals things as they are throughout—a poorly governed family and poor management within the home. The husband works hard and earns a reasonably adequate income, but there is poor organization somewhere—a lack of cooperation; something is wrong. These two homes have almost identical incomes, but the families are different types. There is a job to do with the one family—they should be taught home management and the value of a budget.

I WONDER if there is not a general shifting of pride in the human family. In the past a great deal of time and thought was given to our homes and surroundings. We enjoyed having our friends come to see us so that they might also enjoy our very comfortable and pleasant, though often humble, surroundings. Has pride shifted from the home and its surroundings to the automobile!

It would be a good thing if the shift could be turned partially back till the home and families find real pride and satisfaction in beautiful surroundings—a garden—let us even be thrifty enough to say a vegetable garden. We do not see these as often as we used to, and that is one of the things we should consider in a return to thrift.

As I travel over this country, I come back to Utah chagrined over conditions I have seen in our communities as compared with what I have seen in other states. Have we failed to realize the need for a cheerful and pleasing environment? As you drive home, check up, and you will find far more unpainted than painted homes in the large communities. Look at the fences along the highway and see if you can take pride in the surroundings. When you do find a beautifully kept place, it is like an oasis in a desert. What is the matter? Have we lost pride in our homes? Have our standards of living allowed us to sink to such a level that we do not see what is all around us? Have we become accustomed to run-down conditions in the midst of which we live? I have never been able to understand why a fence is allowed to fall down. Keeping things in repair takes a few hours, of course, but the satisfaction that comes from the improved appearance more than pays for the time spent. I cannot help but wonder if children brought up in an untidy home, growing up in careless surroundings, do not later reflect this carelessness. I urge that we devise ways and means of improving our homes, so that our children may have greater pride in them and a desire to bring their friends to the home instead of going away from it. One of the cardinal points in the Welfare Program of the Church is the raising of the standards of living. I believe we ought to keep that uppermost in our minds and influence our neighbors to make Utah communities, by which the Mormon people are judged, a little more cheerful, bright and attractive.

If we can get this message over to our people I am sure we will have achieved our purpose.

The addresses "What Relief Society Has Contributed To Family Welfare" by Amy W. Evans and "Problems of Modern Family Life" by Caroline M. Hendricks will appear in a later issue.

# *Work and Business Department*

*Lalene H. Hart, Chairman*

ONE feature of the Work and Business Department was an exhibit showing what has been and can be accomplished in the field of nutrition. A demonstration of food preparation and preservation proved very attractive as well as educational. The stakes participating under the direction of Mrs. Ivy L. Hall were Highland, Cottonwood, Wells, Grant, Oquirrh, West Jordan and East Jordan.

## INTERPRETING HOMEMAKING THROUGH WORK AND BUSINESS

*By Anna S. Barlow*

IT is the ambition of every Latter-day Saint woman to make her home a place where family members live together in love and harmony; a place in which they take pride; a place where their minds, souls and bodies are daily recreated for greater accomplishment. Modern life gives us an opportunity to make our homes fulfill their highest purpose—that of producing happy citizens, physically, mentally, spiritually healthy and sensitive to their social responsibilities. In assuming their tasks as homemakers mothers are more and more realizing that knowledge, training, preparation, and constant effort are essential to success.

The Work and Business Department is immediately concerned with providing knowledge and training in the practical phases of homemaking. It will always be the function of the Relief Society to sew for the needy on Work and Business day, but because of urgent needs and insistent demands other programs have been inaugurated.

At the present time throughout the United States people are becoming more and more conscious of the importance of proper food supplies, food habits, and regulated appetites. People are becoming more and more concerned with malnutrition of infants and children. Dorothy Thompson, famous news commentator, in a recent magazine article entitled *Children Starve in This Land of Plenty* said that from one-eighth to one-fifth of all children in the United States are undernourished.

The course of study suggested last year by the General Board, *Selection and Preparation of Food for Nutrition*, has been taken up in many stakes with success. It is suggested by the General Board that for the coming year we continue this study, and it is hoped that those who have not taken the course will do so. The following subjects have been selected as a suggestive course:

1. Year's Food Supply.
2. Food Sanitation.
3. Clean Dishes.
4. Selection and Preparation of Vegetables.
5. Efficient Kitchen for Food Preparation.
6. Food Habits and Appetites.
7. Safe Cleaning Suggestions.
8. School Lunches.
9. Preservation.

It is suggested that the plan given last year for conducting the course be used this coming year. We refer you to the May *Magazine* for 1938.

Material will be compiled, with lists of pamphlets included, and sent to stake presidents in the near future; these lists will also be published in the *Magazine*. Additional material may be published in the *Magazine* from time to time.

It is suggested that stake Work and Business leaders contact their own Boards of Health and agricultural colleges for additional material on these subjects. Libraries, current magazines and newspapers will be profitable sources of information.

What greater objective could the Work and Business department have than that of aiding mothers in the problem of developing physically healthy family members.

The address, *Guarding the Family Health*, by Elna Miller will appear in a later issue.

# *Choristers' and Organists' Department*

*Janet M. Thompson, Chairman*

A LARGE group of choristers and organists attended the Music Department, and the interest and enthusiasm manifested by them gives promise of a most successful future for Relief Society musical activities.

With our objective for 1939-1940 in mind—to improve the quality, the character and the effectiveness of music in all of our Relief Society organizations — the Music Department presented the following program:

Ida Peterson Beal spoke to the subject, "Ten Minutes—They Are Yours," and stressed the importance of the ten minute song practice. Beatrice F. Stevens, not only a writer of verse but also a composer of music, introduced two new songs, *The Work We're Called To Do* and *Our Father In Heaven, Thy Praises We Sing*, composed especially for our Relief Society women. The latter song is dedicated to President Louise Y. Robison. We are indeed indebted to Sister Stevens for her valuable contributions to the new song book.

Professor Wade N. Stephens, Assistant Tabernacle Organist, discussed "Fundamentals of Conducting". A full report of his talk will be given in a later issue of the *Magazine*. Another feature of the program was the introduction of a new Easter song. The words of this particular number were taken from the *Magazine* and were penned by Estelle Webb Thomas, which she titled "The Resurrection". Professor Stephens graciously consented to compose the music, and we are delighted to have it among our collection of new songs.

We sincerely appreciate the earnest, untiring efforts of mission, stake and ward choristers and organists. We are grateful for the work that has been accomplished in elevating Relief Society music to a higher level,

in developing a greater appreciation for it and in stimulating among our members a desire for better music.

We are deeply grateful for the Relief Society Singing Mothers and are indebted to them for their outstanding contribution to the Organization, for their loyalty, cooperation and good will.

The committee is zealously working on the new Relief Society Song Book, and missions, stakes and wards will be notified when it is ready for distribution.

# TEN MINUTES—THEY ARE YOURS

*By Ida Peterson Beal*

"WITHOUT practice there can be no interest, and without interest there can be no progress."

Here indeed is a challenge! Our music directors must accept it. Ten minutes of the regular Relief Society meeting, except the first Tuesday of the month, have been given to choristers and organists for song practime. Make these ten golden minutes pay a rich dividend in better singing and in a keener and deeper appreciation of our hymns and good music in general.

In order to make them profitable the chorister and the organist must be united in their aims.

The work for each Tuesday should be well planned. Be conversant with the songs you plan to teach. Choristers, know the words of the hymns so that you may have your eyes on the singers. Know the tempo and beat time correctly. Observe the marks of expression, emphasize them, and make them effective. Draw attention to the beauty of the words—they are sermons. Do not attempt too many songs for one practice. The organist should play the hymns without errors, giving a full rich tone so that the singers may hear the harmonies accurately. She, too, should observe carefully the marks of expression. Endeavor to have altos and sopranos well balanced. Stress proper posture and breathing—this is very essential. Never nag! Praise brings about better results. The personality of the chorister is felt by the singers. Give them the leadership they need, and the results will be very gratifying.

Choristers and organists should study the *Magazine* carefully. A knowledge of the lesson material is important. It will give you the theme on which you base the selection of hymns for the day. Do not neglect this correlation; it has a definite place in your preparation. There is much good material in the *Magazine* for the instruction of music leaders.

You must not fail your ward presidency. Your preparation for your ten minutes must be as painstaking and accurate as that manifested by the wide-awake class leaders. Your part is important, and in the great scheme of Relief Society you must establish the value of good music. It has been said that singing gives "tone" to the meeting. The ward presidency have confidence in your ability; do not disappoint them.

Seek divine guidance, greet your opportunities and gratefully acknowledge your part in improving the glorious gift of song.

# *Magazine Department*

*Belle S. Spafford, Chairman*

## MY CALLING

*By Eleanor S. Muir*

I AM happy that my calling is identified with the *Relief Society Magazine*. I want to share the joy of its possession and its high ideals with every Latter-day Saint woman in my stake. My goal is not percentages. Percentages are useful as a barometer; they tell a story; they tell me whether or not we are a little closer to our real goal. Our real goal is to build homes by placing in them a magazine which carries vital messages every month.

How can we be sure of success in our Magazine work? To me the answer is organization. As stake Magazine agents we should first plan our own program, then assist the ward agents to make plans, giving them as much help as possible in the execution of these plans. Then comes the check-up.

I think success is more assured if some member of the stake board is responsible for the *Magazine* all of the time, rather than having the work assigned to some member during the Drive and then letting it drift the remainder of the year. The Magazine work is year around work.

There are many obstacles which beset the path of a Magazine representative. The greatest of these is perhaps a wrong mental attitude toward the work. If a representative approaches her work feeling that she does not care much for it and is only doing it because it is her duty, then she fails before she has started. If she has the attitude that only half the women in her ward can afford the *Magazine*, then without doubt her results will be disappointing. Low incomes do not necessarily mean low sales percentages, for there is a great desire for spirituality and culture among the low income groups of our Church.

I consider the complete cooperation of the ward presidency of vital importance.

In the Union meeting department we have dealt with such subjects as: *Promotion of Good Reading, Personality in Your Work, Business-like Procedure, How to Approach People, Follow-up Work, The Need of the Magazine, Our Magazine and Its Editorial Policy,* and *Human Interest Back of the Magazine.*

The ward agents report on their work every month.

Prior to launching the Drive, I hold a Pep Rally at my home with the ward agents and ward presidents. At this time I give the agents their instructions: First, the specific instructions which come from the General Board; second, the additional instructions and suggestions necessary to make our stake Drive successful. In addition to the free subscriptions given by the General Board, the stake also gives free subscriptions and a framed award.

I don't know of any magic tricks whereby the *Magazine* may be sold. But I do know we must be enthusiastic and energetic; we must do our work for the joy we find in it. The *Magazine* has no tongue but our tongues, no hands but our hands, no feet but our feet; so it is our calling to promote its circulation.

# SELLING

*By Edith Wilson*

WHEN I was called to work as Magazine agent in my ward, I felt very humble. Our percentage of subscriptions was low, and this was my first experience in selling. So before undertaking my work, I asked my Heavenly Father to bless me that I might be able to accomplish the thing which I had been called upon to do.

It is very necessary to be orderly in keeping a record of subscribers. I have a book used only for this purpose. On one page are the names of those whose subscriptions begin in January, another page is for February, and so on through the year. When it is nearly time for them to renew their subscriptions I remind them—early enough for them to put away the dollar.

I watch for people who move into the ward and for new members and workers in the Relief Society. I try to become acquainted with them before I call at their homes. I try to learn what their interests are. When I call at the home I try to lead the sister to talk about her interests before I mention the Magazine. Often there is some article in the Magazine that contains information on the very thing in which she is most interested.

I appreciate having the visiting teachers speak of the value of the Magazine in the homes they visit. Talks given in Relief Society and Sacrament meeting are of great help also.

Every non-subscriber has a reason for not taking the Magazine, so I try to prepare to meet every objection. For example, some people say, "I cannot afford to take it." I explain to them that it costs less than 9 cents a copy. Some of the mothers tell me they are now taking too many magazines. I tell them this magazine is different because every one in the family will enjoy reading it. I suggest leaving one of my magazines in the home, saying I will call later for it. I find I get many subscriptions this way.

Where the mother is not a member of our Relief Society, and so feels she has no need of the *Magazine*, I explain about our Organization and also tell her about the contents of the *Magazine*. Here again I leave a copy. I find that if she subscribes, she usually becomes a member of our Society sooner or later, and I feel this is real missionary work.

I always get in touch with new subscribers and ask them if they are receiving their magazines and if they enjoy reading them. I often suggest some interesting article to them.

I never feel discouraged if I fail to get a subscription the first time I call. I manage to call again and again and find it always pays. I try to make the sisters feel that they are not just paying out money for a periodical but that the *Relief Society Magazine* is really a messenger, sent to their homes to deliver a real, tangible blessing in the form of good will and valuable truths from our leaders who are inspired by the Lord.

The address "The Magazine a Medium For Growth" by Dorothy Clapp Robinson will appear in a later issue.

# *General Session—Morning*

## THE CHURCH OF MY CHOICE

*By Jennie B. Knight*

IT IS to Dr. George H. Brimhall that I am indebted not only for the choice of my church but also for the outline for this talk.

One day while in my teens I said to him, "Father, you think I am a Mormon, but I am not and do not intend to be one." His wise answer calmed my rebellious heart and gave me food for thought. Putting his arm around me, he said: "If being a Mormon won't give my little girl more happiness than anything else in the world, I don't want her to be a Mormon." That was all, and the subject was never referred to again.

As the years have passed and I have been privileged to attend a church school, to work in the various auxiliary organizations, and to be present at church gatherings, I have found some characteristics of the Church of Jesus Christ of Latter-day Saints that are not common to other churches.

First: Our church is linked to heaven by divine authority. I believe that the same God who spoke to Moses in the burning bush and gave him commandments on Mount Sinai spoke to Joseph Smith in the Sacred Grove.

Second: My church glorifies intelligence and declares that willful ignorance is a bar to salvation; that "the glory of God is intelligence, or in other words light and truth."

Third: It holds sacred the free agency of man, giving every individual a right to go to God for himself, "Every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (Doctrine and Covenants Section 93:1.)

Fourth: My church provides for progress—eternal progress—through continuous revelation to those whose duty it is to administer church affairs. It accepts scientific discovery as part of God's truth and adopts that which is advantageous to the spreading of the Gospel or improvement of its members. It encourages its members to seek knowledge from all sources; to study and learn and become acquainted with all good books and with languages, tongues and people.

Fifth: It recognizes recreation as pleasing to God. No ward is complete without its Primary festivals, Relief Society socials, Old Folks' gatherings and Priesthood outings. It has such confidence in youth that it has given the supervision of recreation to the young people.

Sixth: We have our sacred temples where youth, maturity and old age meet in a common cause. Couples are here married for time and eternity; others are working for their dead.

Seventh: My church honors and respects women; it grants them every opportunity for development in spiritual, intellectual and social

lines. This great Relief Society was organized by the Prophet. Its weekly programs are unsurpassed; its avenues for service are unlimited. I rejoice in my affiliation with it; it has helped me to better appreciate my blessings.

I understand now that my father knew the Mormon church and its value. Now I know some of the outstanding characteristics of the church of my choice — a place where faith in God will increase, where a love of Jesus Christ and His Gospel will grow, where a testimony of the divine mission of the Prophet Joseph Smith is to be had, where there is freedom through right living, growth by self-effort, happiness through altruistic service.

# THE GOSPEL—A PRACTICAL WAY OF LIFE

*By Cora L. Bennion*

THE Savior said, "I am come that they might have life and that they might have it more abundantly."

The abundant life is realized through the practical application of the principles which Jesus taught as implied in another of his notable sayings, "Ye shall know the truth and the truth shall make you free." And again this knowledge is gained through obedience as indicated in another passage in the Gospel according to John, when Jesus answered the doubting multitude as he taught in the temple, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The practical values of the Gospel are especially emphasized in the Epistle of James. He wrote: "What doth it profit my brethren though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say to them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. The same author tells us that, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This view of religion applies very directly to the purposes of the Relief Society. Women of this Organization have given generously of their time and strength both in pioneer days and also in recent times, in caring for the needs of the people, but what does it mean to keep oneself unspotted from the world?

Evidently it means to live in accordance with the moral teachings of the Gospel and to keep free from the sins of the world. This, however, is no real sacrifice since it is the only road to the enduring satisfactions of life, and to that joy which it was designed by the Creator that men and women should have.

While Relief Society women have important community responsibili-

ties, these should not detract from their home duties.

This is especially true of mothers whose sons and daughters are still immature. Mothers and fathers are responsible for teaching the Gospel, both by precept and by example, to their children. This calls for closely-knit family ties and intimate association of members of the family in their home life. The father's business often takes him away from home much of the time, leaving the mother to carry the major responsibility in the care and religious education of the family. It is not designed that Relief Society women shall neglect this duty. This does not mean that mothers should be confined, like prisoners, to the home. They will be more competent for their home responsibilities if they keep in touch with the community life and know something of the social life and outside interests of their children. By these means and by wise use of leisure time for study, mothers may keep abreast of the times and continue to live in the same world as their children. This will help them to "be strong and of good courage" and to avoid the pitfalls of unwarranted fears and worries. The Gospel of Christ will help us to develop those soul satisfying aspects of living, and will help to eliminate the negative factors that destroy the joys of life.

# BUILDERS OF TESTIMONY

*By Donna D. Sorensen*

IF to every woman in the Church was put this question: "What do you desire most for your son or daughter?" the answer would come ringingly back from every true Latter-day Saint mother, "I would want my child to have, most of all, a testimony of the Gospel."

Why a testimony? Because the Lord has said, "He that seeketh me early shall find me and shall not be forsaken." Because the strength of this Church lies in the individual testimonies of its members. Because to possess a firm, strong testimony acts as a way of life and points the direction as truly as a radio beam to the airplane. Because a testimony is the strongest shield one can have against "the fiery darts of the adversary".

Through revelation in this dispensation Latter-day Saint parents have been told of the necessity of teaching their children the first principles of the Gospel, and so upon the women of Relief Society devolves this most important duty of the proper training and rearing of their children in the faith of the Gospel.

The training of the human soul for advancement here and joy hereafter calls for the greatest possible powers of mind and heart. It is generally admitted that the first years of life are crucial in determining what the future of the child shall be spiritually as well as physically. The mother with a testimony herself in the divinity of Jesus Christ is given an authority and a certainty which she would otherwise lack. "To most of our young people the miracle of testimony is one of gradu-

al growth or development. Unknown to them, the mother's lullabies, the bedtime prayers, the family devotion . . . are all making them converts."

Teaching by example is especially important in the rearing of children. A mother should make it obvious that she is seriously interested in religious things and believes in them herself.

To the Saints in this dispensation has come the command to teach their children to pray. Secret and family prayers and a blessing on every meal we eat all help "in forming a loving acquaintance with the Father".

We might well ask ourselves this question: "How is the Relief Society fitting our women to be better participants in this great work of building testimonies in their families?"

In our testimony meetings women are given the privilege to partake of that same spirit that they desire to inculcate in their families. Then, too, hundreds of women are weekly giving knowledge which they have to their sisters and in the giving are growing more able to give to their families. Many of our women are playing the part of the good Samaritan in their vicinities and doing good, and this, too, is one way to increase and grow in the knowledge of the truth.

## REPORT

*Eliza N. Salm, Oahu Stake Relief Society President*

BEING surrounded by our Relief Society Singing Mothers, looking into your sweet, smiling faces, and with the feeling I have that my beloved people back home are praying for me, gives me courage to stand before you this morning.

My dear sisters and friends, President Louise Y. Robison and her co-workers, my Alo-haa nui loa! When Sister Robison came to visit our island, we greeted her with aloha; that means aloha from within our hearts, the old way of the Hawaiians when they greet their loved ones.

My heart is filled with gratitude to my Father in Heaven for the privilege we have of coming to your beautiful land. The Saints from Hawaii—the land of sunshine, flowers, music and singing—extend their greetings and alo-ha nui to you all. Six of us, Relief Society mothers, left our homes and loved ones and traveled thousands of miles to come to your beautiful land to participate in this conference. Three members of our stake board are here with me and two Relief Society ward presidents, one a mother of sixteen children, of whom fifteen are living and three attending the University of California.

The few moments I occupy I sincerely ask my Father in Heaven to help me that I may be able to say those things that will make you proud of what we are doing in our Stake of Oahu.

On December 13, 1850, the first missionaries arrived in the Hawaiian Islands, George Q. Cannon and his companions. Twenty-five years later,

on July 6, 1875, the first Relief Society was organized at Laie, on the Island of Oahu. Laie is my birthplace, and it is where the Temple now stands—one of the most beautiful sites on the islands and one most frequently visited by tourists. Relief Societies are now organized on all the islands of the group. There were fifty-five branches under the leadership of the mission presidents. Much was done. The Relief Society had charge of the care of the missionaries at this time. I want to tell you that your sons and daughters are our sons and daughters, and we love them all. We saw that their clothes were laundered, fed the poor, and cared for the sick. The missionaries instructed the Hawaiian sisters in the ways of today—sewing, cooking and so forth. The Gospel has been preached by the sisters traveling for miles on foot, visiting the Saints scattered here and there. As time has gone on, the work has progressed. Several hundred sisters are now within our fold and are doing much good.

The art of handcraft has been part of our work—weaving mats, fans, hats, purses, cushions and other artistic pieces of the lauhala. Crepe paper leis, imitating the tropical flowers, have been made; the tourists would not go home without them. We have also made layettes and quilts. When Sister Robison visited our island, we presented her with an Hawaiian quilt. The sale of handwork has been a means of raising money to build up our funds.

It was during the leadership of President Castle H. Murphy that changes were made on the Island of Oahu. August 4, 1931, the Relief Societies on the Island of Oahu were placed under the direction of a district board. It was my privilege and opportunity to serve on this board for two years. Later I became president of the district board. It was difficult for us to change from the accustomed way of doing things.

Later, in 1935, President Heber J. Grant came to Hawaii, and it was then that the Island of Oahu became a Stake of Zion—the only one in the group of islands. The officers of the district board were appointed the Oahu Stake Relief Society Board. From then on the responsibility was ours. We realized the load was heavy. We were inexperienced for this high position, not having had much education, but Heavenly Father has been very kind, and we have been led through His guidance.

WE have been carrying out instructions from our General Board and have tried to equip ourselves to the best of our ability, although we have come upon a lot of difficulties, especially in the Literary work. The Hawaiian sisters have not had much education; most of them have only gone to school up to the fourth or fifth grades. We speak the Hawaiian and English languages in our meetings, trying to interpret to the best of our ability, so as not to lose anything which is outlined for us.

The Hawaiian race have their own way of preserving their legends. So far they have not had books printed, but they have been taught from father to son, from generation to generation.

While the mission Relief Societies

took care of all charity work, the bishop of each individual ward now has charge of that work. We carry out instructions whenever any emergency comes up. We have the bishop's sanction before we carry out any charity work. The money paid out for charitable purposes comes out of fast offerings. The Relief Society, therefore, does not raise money as it did in the years past, but is allowed to raise money only in the month of March, all the wards and branches joining together and supporting the stake board in one big affair.

A week before we left our islands, the Relief Society stake board gave a concert, dance, and bazaar to raise funds for our Relief Societies. There were over eight hundred cooperating in this great affair, which was held in connection with our Anniversary on the 17th of March. We are raising money for our contribution to the erection of our proposed tabernacle. We have had this privilege for the past eight years.

On October 29 the Saints of Hawaii prepared a luau. I am sure those who have been on a mission to the Islands know what that means. We fed eight thousand people. We served 4,000 pounds of pork, 4,000 pounds of poi—that is the main food of the people of Hawaii, 3,000 pounds of sweet potatoes, 1,500 chickens, 1,000 pounds of luau, 2,000 pounds of fish, 2,000 pounds of moss (sea weed), 5,000 coconuts, 500 boxes of starch — corn starch to make the Hawaiian pudding, 100 pounds of sugar, 20 tins of kilola, 240 cakes, 100 pounds of ice used for cold drinks. We served from 12 o'clock noon to 8 p. m. Twenty-five men prepared the imu, and fresh pork was served at each sitting. Twenty-five men served poi. There were 500 waiters, 90 for each sitting. Altogether there were 1,500 workers. I was in charge of the cakes, and of the leis. The Hawaiian sisters just love to make leis with their own hands, and we greet our missionaries with leis; but you greeted us with beautiful corsages when we arrived in your land.

We can now see improvement in our work, and the interest and support has been wonderful. We are trying to support our General Board in the Membership Campaign, and we will do our best. It is our aim to support the Mormon Handicraft. I have brought with me handwork which our Hawaiian sisters have made as a token to our General Board.*

I want to testify to you that if it had not been for the Gospel we would not have left our loved ones and come to testify to you that God lives, that He hears and answers our prayers, and that Jesus is the Son of the Living God.

May the choicest blessings of our Heavenly Father rest upon us this day, I pray in Jesus' name, Amen.

*Before the close of the afternoon session, two of the Hawaiian sisters brought leis to the tabernacle. Sister Salm put a lei on each member of the General Board, and also on the chorister and pianist, kissing Sister Robison as she presented the lei to her. This was very impressive.

# LOVE, THE NUTRIENT OF LIFE

*By Vivian R. McConkie*

LOVE is a divine nutrient of human life and is the basis for all of our work. It motivates man toward the "bond of perfectness and peace". It strives for a fullness of life both here and hereafter. It stimulates thoughtful attention to the relationships of life. It is a native endowment of women, and expands heavenward as the subject grows in goodness. It encircles eternally those who do the will of the Father. It is manifested by the Son of God, through the Gospel. The atonement and the Holy Ghost evidence the extent to which it will reach to save us. It is inclusive of many qualities and is the mortar that holds the world together. It is a plant that matures beautifully or withers according to the cultivator of it. Let us surrender our personal pleasures and our ambitions in earnest endeavor to develop it. If so, then all things will work together for good.

Love is expressed by words and deeds. True home culture can not exist without it. Its signs and tokens feed human affections. It is kind thoughts manifest in action; it perpetuates sentiment, considerations, and chivalry. When unexpressed it deteriorates. When expressed it refreshes parched places, and its sunshine awakens life. It continues courtship after marriage and is the sole remedy that will heal breaches that lead to broken homes.

There is greater need for love than for modern comforts. If choice must be made between love and up-to-date homes and automobiles, those who are touched with understanding will choose love and home and children and the standards of the Church as guide wires.

If you would be loved be lovable, for love begets love. Like other gifts it must be used faithfully; otherwise it can not be enlarged. It must be active to reach the heart of another. Many hunger for it; yet, out of fear of encouraging vanity through lavish or unwise expressions of love many are allowed to starve for want of it. Malnutrition, where the element lacking is love, turns the heart to bitterness and the soul to rust. A wise word of recognition for a deed well done, or even for a failure, if the purpose was worthy, costs nothing and may greatly aid a worthy cause, as well as lighten a darkened soul.

Love is measured by what it gives and by its purposes and its objects. The greatest love of all is manifest in the gift of eternal life, which is God's gift to all who desire righteousness. Man's greatest manifestation of love is to help persons to prepare themselves to receive eternal life, and the greatest thing that can be done to that end is to teach the truth. Our love is measured exactly by how completely we do this. If we love the Lord we will teach the Gospel, but we can not teach it if we do not live it. If we do not teach the truth it is because the light of truth is not in us. "I love thy testimonies." (Psalms 119:119.)

# ANALYZING VALUES IN PRESENT—DAY LIVING

*By Leda T. Jensen*

ALL of us were anxious to come to this world, created for our mortal probation. What are we doing each day with the life we came here to live?

We all desire happiness, that inward peace and security that is the result of righteous living.

What each individual does, what decisions he makes, what path he follows depends upon his sense of values.

The most important aim of education is the evolution of a personal scheme of values. Our value concepts condition our appreciations and satisfactions. They determine our distant goals and our present decisions. As we learn to include in our daily living more of the esthetic, more of the ethical, and more of the spiritual values we hold highest, life takes on greater meaning and joy; it becomes more abundant.

What has happened to us and our children biologically is a thing of the past. The environmental factors are immediately around us and in them are the possibilities for modification, adjustment and growth.

Our social environment is a most intricate and complex one. The individual is being bombarded on every side by literally thousands of social influences, all of which are shaping the individual's ideas, attitudes, motives, and conduct.

In the midst of the existing confusion, how is one to determine which values are necessary for peace and happiness? Where are we to turn for a guide, a pattern? Is public opinion a safe guide? Are the theories and philosophies of men infallible? Does the praise or ridicule of our friends and associates influence us in the standards we set? Sometimes it seems we know not which way to turn for inspiration.

There is one sure source of right, one unerring pattern to which we may turn in spite of the complexity of modern living. Our Savior, Jesus Christ, has pointed out the way in the Gospel of the Master, given directly by Him or through his prophets to us. What about honesty, what about virtue, what about the Sabbath Day, what about using our leisure time, what about dealing fairly and justly with all of God's children? What the Savior has said about the matter should be the final tribunal. What would my Heavenly Father have me do should be our constant question.

As Relief Society women, are our standards of living on the high level they should be? Are we assuming the great responsibility that rests upon us as mothers in Israel?

Because of the confusion in the world about them children are probably more in need of the continuity and security that the home alone can give than they have ever been.

After we have set our own house in order, we should strive constantly by precept and by consistent example to raise the morals of the neighborhood and the community in which we live.

Then our lives will be truly happy, for we shall have that inward peace which comes from our Heavenly Father.

If we honestly strive to follow His example, we shall be blessed to properly analyze values in present-day living and to live by those standards we know to be right.

# General Session—Afternoon

## OUR GREATEST HERITAGE

*By Counselor Kate M. Barker*

"WITHOUT faith it is impossible to please God." Faith is pleasing to God because He knows how vital it is to man.

As we think of the distress in the world today, are we not every day of our lives filled with joy because our faith tells us that God does live, that there is meaning and purpose and continuity to life, that right will prevail?

But faith to be strong enough to endure must not stop at giving us comfort and a feeling of security. It must not only do something for us but make us do things. Faith is not an end to accomplish. It should rather be a starting point for new and greater things.

The message of the Gospel to each of us is to get our values straight, then begin with ourselves, our homes, our communities.

Our Relief Society Lessons are planned to help us find the real values in life, which are faith in God, faith in the purpose, beauty and possibilities of life, and faith in one another. They are planned also to give practical help in applying our faith to works. The measure of their worth is whether the standards of home and community life are being raised.

The great need of the world today is for leadership, and nowhere is it so needed as in the home. I like to think of Relief Society as a training school in leadership for mothers, providing such training as will result in higher home standards in the type of conversation, in the books read, in the love and unity of the family, in the spiritual life of the home. It is the sins of selfishness and unkindness which make for lack of love and unity in the home. These were the sins which Jesus hated above all else.

Let us make faith in goodness easy for our children.

There is so much happening today to tend to destroy faith in life. The home must make greater effort than ever to give youth the kind of faith which, though one is aware of the realities and difficulties of life, gives one an appreciation of the purposefulness of life and the courage and zest to meet life. If youth is to succeed it must thus face life.

Another test of our lessons will be: Is our own and our children's love of the Gospel increasing? Is our faith strong enough to inspire them?

Sister Spafford's little Scotch grandmother had a beautiful gold watch and chain. One day when a little girl Sister Spafford, who admired the watch, said to her grandmother, "Grandmother, will you leave me your watch and chain?" "My dear, I am leaving you something much more valuable. I brought it across the ocean from Scotland. It is the Gospel."

What an impression to make on a little girl's mind and heart, especially when that testimony was corroborated by a wonderful life.

The community is but the home

writ large, and woman's responsibility reaches there—the same responsibility which she has in the home—protecting the weak, caring for the sick and unfortunate, setting the standards of spiritual and cultural life.

We all love to help. But in our complicated society the need for help is often not easy to see until tragedy comes. Our work is planned to help us understand human nature and the problems people are meeting today in order that we may be more sensitive to the needs of others and more understanding. The test of our success will be measured by the number of breakdowns which we prevent by extending a helping hand in time.

How wonderful is the challenge our faith offers! A challenge so high it calls for the best of which we are capable. Jesus never minimized the discipline needed to be in His service. The Gospel asks us "not to be ministered unto but to administer".

Opportunities for service are many. The chief causes of regret when we look back on life are the opportunities wasted, the responsibilities not met.

Our faith is very precious to us. Let us resolve that nothing will rob us of it, that it will be active, that it will be the starting point for new and bigger things.

Let us remember that our Father in Heaven was speaking to every member of the Church when He said, "Therefore O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength." If we do this our faith will never die. "We know whom we have trusted."

# SOME FUNDAMENTALS

*By Counselor Amy Brown Lyman*

THE confused and disturbed condition of the world today, with its abnormal social and moral conditions, its economic and industrial problems, its unemployment and unrest, has caused thinking men and women to wonder what important fundamentals have been overlooked or ignored in the world's economy, or in life itself, that such conditions are possible.

Among the groups which are making a comprehensive and prayerful study of conditions is our own Church; and though we are a small group, as world groups go, the Church is trying to set its own house in order. It has realized the seriousness of the situation surrounding its people and is trying to help solve their social and economic problems.

I was especially impressed with the gravity of world conditions last July when I attended a meeting of the International Council of Women in Edinburgh, Scotland, where I heard prominent women from 31 nations discuss the pressing problems of the day from many angles and from their various national and racial viewpoints.

These ordinarily well poised women were greatly disturbed over the serious conditions in their respective

countries. The European women especially were concerned, apprehensive and filled with doubts and fears. They had not forgotten the last war with its consequent hardships, sufferings and tragedies, and now they feared another. Earnest prayers were offered daily in this great convention that enlightenment would come to the world; that men's hearts would be softened and turned from hate, selfishness, greed and war; and that the Golden Rule might be revitalized and adopted universally as a guide.

Social philosophers, economists, newspaper columnists and other experts in our country are daily discussing the complex situation and trying to point the way to recovery and to peace.

Dr. Henry C. Link in his new book *The Rediscovery of Man* has made some interesting observations and constructive suggestions. He infers that much of our present-day trouble is due to the fact that the world has drifted too far away from the fundamental principles and standards developed by the past, too far away from the great moral laws set up in the Old Testament, too far away from the teachings and ideals of the Savior. He declares that conditions would improve readily if people would but accept these universal truths and follow these laws.

Dr. Link's social philosophy in many respects is not unlike that of our own Church which a few years ago was re-emphasized and reaffirmed by the First Presidency when they issued a Recall to social service, to the Christian ideals of the brotherhood of man, to religion—applied religion, faith and spirituality.

This great concerted effort on the part of the L. D. S. Church to help its people everywhere meet the complex conditions with which they are faced has been most inspiring and comforting to the people themselves, and has won the admiration of other groups. Definite objectives have been set up by the Church, the attainment of which will be sure to bring good results.

The Church in its Welfare Program has been mindful of the values and lessons of the past; mindful of the abstract principles of right and wrong. It has stood firmly for those fundamental principles and standards and home-spun philosophies which have stood the test of time, which apply in all ages and which do not change even in a changing world. It has emphasized the fact that work, self-effort and self-reliance are basic elements of personal security and independence, and to this end it has sought to create work and opportunity; that industry, thrift and economy are the foundation stones of success in business and in home life; that too much social security weakens personal security; that honesty pays; that straightforwardness, dependability and integrity pay; that debt, whether national or personal, is bondage; that waste is calamitous; that installment buying is too expensive generally to be indulged in.

In connection with this philosophy the Church, as always, seeks to develop faith in God and in His purposes, and obedience to the teachings of the Gospel.

It is gratifying that the Relief Society is supporting and nobly assisting in this great Welfare Program.

The General Board is most grateful for and appreciative of the efforts put forth by Relief Society women in this additional work, as well as in carrying forward the regular cultural and educational program of the Organization.

An article by President George H. Brimhall has stimulated me greatly. One excerpt from it I shall read. He asks and answers his own pointed question. It is: "Who are the honest, constructive, helpful members of the Church?"

"They are those who pray for the poor and pay their fast offerings; they are those who pray for the building up of Zion, and pay their tithing; they are those who pray for the missionaries and contribute to their support; they are those who pray for forgiveness and forgive others; they are those who pray for health and keep the Word of Wisdom; they are those who pray for divine support of leaders, and stand for their counsel and advice."

The Relief Society has just passed its 97th birthday. All down through its history it has been a faithful and loyal auxiliary to the Church, and a devoted aid to the Priesthood.

It has been both conservative and progressive; it has looked both backward and forward, cherishing all of the virtues of the past but always facing bravely the needs of the future with its new conditions. At various periods during its existence the Organization has emphasized movements that were of particular importance to the women of each era.

Since the day of its organization in 1842, one of its major activities has been welfare work. In this it has tried to use constructive, intelligent methods based on sound principles, tempered with love, sympathy and mercy. It has studied the problems connected with this work seriously. It has tried to keep constantly in mind the importance of normal life and opportunity for the individuals and families it has served. It has aimed to hold sacred their personalities and their confidences. It has tried to develop within them strength rather than weakness. And now it is giving its full strength, power and support to the Priesthood and the Church in this last great project.

Relief Society women are constantly striving for greater knowledge and understanding of the world we live in—for knowledge of the laws of health, science, economics, morals and religion. Their chief study, however, is religion—the Gospel of Jesus Christ. They stress the importance of good homes and the proper rearing of children.

We as Latter-day Saints have constantly been taught that the great object of the Church is to assist in the establishment of the Kingdom of God here on this earth. Recently in an address before the students of Brigham Young University Brother Stephen L Richards discussed the subject in a most interesting manner. He began thus: "How can we establish the Kingdom of God? By living, teaching, and establishing the laws of that Kingdom. What are the laws of that Kingdom? They are the decalogue and the Gospel of Jesus Christ."

Relief Society women stand firmly for the observance of the great moral laws of the Bible. They stand

firmly for the Gospel of Jesus Christ which has been fully restored. Their constant desire is to observe all the laws of the Kingdom, to live up to all of the teachings and requirements of the Gospel and to be considered and known as orthodox Latter-day Saints.

# ADDRESS

*By President Louise Y. Robison*

WE are near the close of this wonderful Conference. I wish I had words to express my appreciation to our Heavenly Father for His Spirit that has been with us, for the beautiful weather we have had, and for these marvelous singers. In all my life I have never heard anything lovelier, and I do not expect to, not only in this life, but in eternity. It gives me great joy to give these sisters a blessing for themselves and for their families who have made sacrifices in order that they might come, some of them a long way.

We have been blessed with the visit of our Hawaiian sisters. I am sure those who have had contact with them will never forget their wonderful testimonies, their loving, sweet spirits, their beautiful, colorful leis, and how freely they have helped us in all of our gatherings. I have never experienced anything more thrilling in my life than my visit to these wonderful women—to their wonderful people. I said at the time, I had wondered when I was a young woman why missionaries were sent to those far-away islands when we were just settling this valley and hardly had homes of our own—why send missionaries such a long distance to the Sandwich Islands? But when I met these people, saw their faith—the real blood of Israel—I could see why. I am sure you will let me express to Sister Salm and her sisters our love for them, and our aloha, and ask them to take it to their people when they return home.

We have so many things for which to be thankful. A few days ago I picked up a little book that President Grant had given me, entitled *Finding God in Millersville*. I had read this interesting narrative many times, but never before realized that the ideas which changed Mr. Thornton from a man who did not believe in God to an earnest, ardent worker for humanity were the very principles which were given to Relief Society by the Prophet Joseph Smith. Those of you who have read the book will remember Mr. Thornton's early business life; he was quite sure there was no God and thought only of material profit. Then a change came. Let me read a few paragraphs:

"Gradually, as I got nearer to my people, they began to move in close to me. Without realizing it until long afterward I had made my first great religious discovery. I had discovered my fellow men—my brothers. The closer I got to them, the more I admired them. The amount of love, and patience and simple faith in the average lowly man and woman became to me nothing short of marvelous. Men whom I had always regarded as rather slow-

witted, ordinary fellows, I found to be real heroes when I got under their skins. Human personality became to me the most marvelous and precious and wonderful thing in the world."

It is the human personality which Relief Society is trying to develop; it is seeing beyond the service the real heroes and heroines and meeting them with love and patience. As evidence I have here a report of the activities for last year of our wonderful women.

Only last month the stakes were asked for a report of the work done by Relief Society for the Church Welfare. This is entirely distinct from the annual Relief Society report. One hundred twelve stakes responded within two weeks' time. This is the compiled report:

629,325 quarts fruit and vegetables canned.
7,792 pounds fruit and vegetables dried.
195 glasses jelly.
25 pounds soap.
2,676 quilts made.
84 rugs made.
1 mattress and 5 sheets made.
11,902 articles of clothing—this includes 17 layettes.
$12,422,01 in cash.

Seventy-five stakes reported successful gardens planted. Figures, however, do not tell the real story. If there were time I would like to read the 112 reports, as they are all equally inspiring, but as that is not possible I have taken a few of the first received at the office:

"In January, 1938, a cooperative program on sanitation, beautification and thrift was carried out by the Elders' Quorums and the Stake Relief Society. A definite assignment was given for each month from January to October. The program included fighting flies and weeds, planting vegetable and flower gardens, installing and painting sanitary toilets and rest rooms, and screening doors and windows. The climax was a flower show in September which was a grand success. A great deal of activity was reported, our visiting teachers and the elders gathering the reports. An educational questionnaire was carried by the stake board on special visits to wards. The object of this was to teach mothers how to buy, and what should be made and produced at home to meet the minimum standard of living. There was splendid response to this. In June, 1938, the ward bishops and Relief Society presidents made a survey of the welfare produce and clothing on hand in their wards. The results of this survey were compiled and a system of exchange of produce between wards was carried on, which was a great help."

Another stake reports: "A year ago it was called to our attention that our stake was at the very bottom of the list in our region when it came to the payment of fast offerings. We knew that the success of the Welfare Plan rested largely upon the payment of fast offerings together with other voluntary contributions. So we, as Stake Relief Society officers, decided we would try and do something about it inasmuch as it is the mother in the home who plans the meals, orders the groceries and administers much of the family income. Therefore, we felt that the women in our stake were just as much to blame for the condition as the men were." Plans were made and executed and the report concludes: "While we do not

wish to claim credit for this, there has been a substantial increase in fast offerings during the last year."

Another stake reports: "Ninety-three families have been taught how to can their own fruits and vegetables, with the use of a pressure cooker. Six hundred eighteen hours have been spent in sewing—sixty-eight women donating their services and ninety-six women being instructed. Twenty-eight women sewed one article for themselves and one article for the Welfare Center. Thirty families have been assisted with new and used clothing and quilts. Several talks on beautification and gardening have been given in each ward. Plants, seeds and bulbs have been exchanged, very choice flowers raised, many homes painted, meeting houses and grounds improved and some vacant lots cleaned of weeds. Where school delinquency is found to be due to lack of proper clothing, we have supplied this so that children might continue their school work and feel at ease with other children."

From another stake the Relief Society officers of all the wards urged the women to raise good gardens and can surplus vegetables and fruit for winter use. If any of the women did not know how to use a pressure cooker someone was sent into the homes to teach them. There was also much surplus canning done in the homes and turned over to the bishops for Church Welfare. One ward reports they have a family where the mother is nearly blind. Relief Society women do the sewing, mending and darning for this family as well as supplying the needed bedding.

Only three days after Sister Lund had sent the request for these reports, the following report was received, written by hand:

"We have a stake sewing center well supervised by an efficient Relief Society sister where women from all our wards come to work. Some of these women have been taught sewing from the first step. We also have a loom, with one of our women in charge, where hundreds of yards of rugs have been woven for the needy and also for custom work."

One stake prepared its report under "Wards," "Priesthood Projects," and "What Relief Society Did Toward Helping the Projects." Where the Priesthood project was the production of sugar beets, the Relief Society women served hot dinners to 60 men in the spring at time of planting, and again to 35 men when the crop was harvested. Where tomato and corn raising were the projects, Relief Society canned 1,600 cans of tomatoes and dried 750 pounds of corn. This stake reports this interesting item: "During the summer months of last year the janitor in one of the wards asked his bishop for a two months' leave of absence. The general fund of Relief Society in that ward was entirely depleted, so the president asked the bishop to let the women do the janitorial work for those two months, receiving the janitor's compensation. This was done and the Relief Society general fund was increased $80."

One stake reports: "$600 has been contributed to the stake presidency for welfare purposes by the stake Relief Society. Eight hundred articles of remodeled clothing have been supplied, and Relief Society women have been sent into

the homes to teach and assist the families in sewing. The Relief Society furnished 354 women and the bishops 82 men to do 940 days' canning. One ward conducted a farm project in which 30 women spent 4 days cutting corn from the cob. These same ward Relief Society women donated the food and served 125 meals to men while they labored on this ward farm. Several of our wards have purchased cookers and sealers and paid a woman to go into the homes of needy families to take care of fruit furnished by the bishop, or vegetables grown in their own gardens. As a special project to help forward the Church Welfare Program, the Relief Societies have made a plea for every home to have a garden. The response has been very commendable. A very large per cent of our members have grown sufficient vegetables to supply their own needs as well as to can for winter use."

THESE reports are so interesting and vital that I find it difficult to leave them. I must read one more item and this time I shall mention the name. I quote: "Walla Walla did a unique thing. This ward was not a part of our stake when the budget allotment was made, but they desired to do something for the welfare work. Each woman received ten cents from the Organization, and was asked to put the ten cents to work and bring back as much as she could from the investment. One woman bought eggs, set a hen, sold fryers and returned $1.50. Another sister bought ten cents worth of beans and brought back $5. Another invested in tomato seeds and returned $3." I could tell you many interesting happenings, but from the money invested Walla Walla Relief Society purchased two barrels of flour for the storehouse.

An outstanding item from one of the stakes reads: "Members of Relief Society in one ward cared for two little motherless girls while the older children attended school for nine months."

I feel very much like Sister Wendelboe of Cache stake, who added a postscript to her reports as follows: "Our activities are many more than the ones I have reported, but the women do so many kind and thoughtful acts, and when they have finished they think no more about them; so in this way many activities are not reported."

If the Savior were to ask today, as He once asked His disciples: "What do ye more than others?" these reports would be the answer.

This type of activity is only one phase of Relief Society work; it does bring us close to the needs of others. In our desire to serve those of our Father's children who are in distress, we strengthen our own faith. We realize that our first responsibility is to our children, to teach them faith in God and help them to understand the principles of the Gospel. In this important work, women receive help through Relief Society. Mothers gain insight into many problems of child-life by discussing their problems with other earnest women who are eager to improve. Young mothers are benefitted by the calm faith of older sisters who have reared their families. Only recently a young grandmother expressed concern that her daughter and other young mothers today do

not have the faith-promoting influence of mothers and grandmothers, as girls and young women of her generation had—women who had joined the Church in foreign countries, who had given up comfortable homes, and without regret had walked across the plains and established homes in a new country. Their testimony of the truthfulness of the Gospel, and the calm positive assurance of the power of faith had a lasting effect upon the lives of young people. Relief Society must try to develop this same faith. We must help our young people to distinguish between the essentials and non-essentials in life.

In a recent testimony meeting a member of the General Board told us of an early experience which had stayed in her memory all her life. Her father had taken a load of hay to the city, and it was long past the time when he was expected home. The mother was greatly worried, but she took her very small children into the bedroom with her, and each of them offered a prayer for the father's return. A short time after this mother and her children had prayed, the father came. Prayer was answered. To those small children this established the fact that there was a Father in Heaven who did answer prayer. This was a beautiful foundation — so easy to establish, but wise mothers must continue to build. Faith is peculiar—it can grow stronger even in the face of hardship and sorrow, or it can and does leave if one neglects to nourish it. The more prayer becomes a regular habit, the easier faith grows. Mothers who keep the Sabbath Day as we are taught it should be observed, who help children to understand why, who teach them the sacred privilege of partaking of the Sacrament, the importance of honesty, truth and sharing with others, make faith in God a part of their lives.

I pray God our Father that He will bless you, and let us blend our prayers with those of the heart-broken women of Europe—our sisters—that their burdens will be lightened.

May our Father bless you with influence in your homes that your children will love the Gospel. One of the sweetest things that can come to parents is to have a child know the Gospel is true, and have a desire to work for it.

I do want to thank you for coming to this conference; it has been a joy. My heart is so full of gratitude to my Heavenly Father. We have prayed for this conference, that we might give you something that would help you carry on your work. A week or ten days ago the General Board of Relief Society held a fast meeting, a prayer meeting, that our Father in Heaven would bless us both yesterday and today and throughout this conference, that you sisters would have the Spirit of the Lord, and bring it with you and have your hearts filled with it. I want to thank Him for answering our prayers. I want to thank you for making these prayers possible.

May God bless you and take you home in safety and keep you until we meet again I ask in His name, and I do it with all the earnestness of my heart. I do know that God lives; I do know that He answers our prayers; I do know that He loves you sisters who work for His children; and I do know that He will bless you.

# ANNUAL REPORT

*Julia A. F. Lund, General Secretary*

IT gives me great pleasure to acknowledge the services of the stake and mission secretaries. They have been most cooperative and responsive to every request made of them. The reports were in excellent condition this year, with quite the usual number of perfect ones, the others showing slight errors which we are sure the experience of the present year will correct.

This has been a year of phenomenal growth in the number of organizations. The following is the detailed statement of new organizations and reorganizations since last conference:

ORGANIZATIONS

| *Date* | *Stake* | *Appointed President* |
|---|---|---|
| November, 1938 | Nampa (Taken from Boise Stake) | Minnie Rose |
| November, 1938 | Weiser (Taken from Boise Stake) | Edith H. Brown |
| March, 1939 | Provo (Taken from Utah Stake) | Inez B. Allred |

REORGANIZATIONS

| *Date* | *Stake* | *Released* | *Appointed President* |
|---|---|---|---|
| January, 1939 | Blaine | Jennie Sanford | Eva Pond |
| January, 1939 | Liberty | Cornelia S. Lund | Emma G. Phillips |
| February, 1939 | Taylor | Allie R. Jensen | Myrtle N. Passey |
| October, 1938 | Teton | Edna Atchley | Emma Cordon |
| March, 1939 | Utah | Achsa E. Paxman | Edith Y. Booth |

## *Teach-Tithing Campaign*

ONCE again we call the attention of Relief Society organizations to the annual Church-wide teach-tithing campaign.

From the *Progress of the Church* we quote:

> "A short talk on tithing is planned to be given in every meeting of Aaronic or Melchizedek Priesthood, and all of the auxiliary associations, during the month of May."

The influence of mothers upon family members with regard to the observance of this great law is a potent one. "A wife and mother fully converted to the law of tithing usually means a household where this obligation is met."

We desire all Relief Society organizations to give careful attention to the request of the Presiding Bishopric that short talks be given at the regular meetings during the month of May.

# General Relief Society Consolidated Statement Of Cash Receipts And Disbursements

## Stake, Ward and Mission Reports, Year Ended December 31, 1938

*By Julia A. F. Lund, General Secretary*

| | | |
|---|---|---|
| *Balance Cash on Hand January 1, 1938:* | | |
| Charity Fund | $ 62,622.22 | |
| General Fund | 114,372.53 | |
| Annual Dues | | |
| Wheat Trust Fund | 3,999.51 | |
| Stake Board Funds | 39,811.41 | |
| Total | | $ 220,805.67 |
| *Cash Receipts:* | | |
| Charity Fund | $107,703.40 | |
| General Fund | 144,067.65 | |
| Annual Dues | 30,897.56 | |
| Stake Board Receipts | 60,910.76 | |
| Total | | $ 343,579.37 |
| Total Cash to Account for | | $ 564,385.04 |
| *Cash Disbursements:* | | |
| Charity Fund | $ 83,594.82 | |
| General Fund | 153,227.62 | |
| Annual Dues | 28,865.65 | |
| Wheat Trust Fund | 568.00 | |
| Stake Board Disbursements | 60,498.50 | |
| Total Disbursements | | $ 326,754.59 |
| *Balance Cash on Hand December 31, 1938:* | | |
| Charity Fund | $ 86,730.80 | |
| General Fund | 105,212.56 | |
| Annual Dues | 2,031.91 | |
| Wheat Trust Fund | 3,431.51 | |
| Stake Board Funds | 40,223.67 | |
| Total | | $ 237,630.45 |
| Merchandise on Hand January 1, 1938 | $ 10,208.29 | |
| Merchandise Received | 21,958.10 | |
| Total Merchandise | | $ 32,166.39 |
| Merchandise Disbursed | $ 19,105.85 | |
| Balance on Hand December 31, 1938 | 13,060.54 | |
| Total | | $ 32,166.39 |

# Consolidated Statement Of Financial Condition

## Stake, Ward and Mission Reports, At December 31, 1938

### ASSETS

| | | |
|---|---|---|
| Cash on Hand, All Funds | | $ 237,630.45 |
| Cash on Hand, Presiding Bishop's Office (Wheat Trust Fund) | | 409,974.74 |
| Other Invested Funds | | 27,648.40 |
| Total | | $ 675,253.59 |
| Real Estate and Buildings | $158,365.77 | |
| Furniture and Fixtures | 94,181.30 | |
| Total | | $ 252,547.07 |
| Other Stake Board Assets | $ 67,270.63 | |
| Other Assets | 38,735.03 | |
| | | 106,005.66 |
| Total | | $1,033,806.32 |

### LIABILITIES

| | |
|---|---|
| Indebtedness | $ 2,146.33 |
| Stake Board Net Assets | 106,294.79 |
| Balance Net Assets | 925,365.20 |
| Total | $1,033,806.32 |

### STATISTICS

| | | | |
|---|---|---|---|
| *Membership, January 1, 1938* | | | |
| Executive Officers | 16,026 | | |
| Visiting Teachers | 25,486 | | |
| Other Members | 33,552 | | |
| Total Membership January 1, 1938 | | 75,064 | |
| *Increase:* | | | |
| Admitted to Membership During Year | | 13,471 | |
| Total Membership and Increase | | | 88,535 |
| *Decrease:* | | | |
| Removed or Resigned | 7,269 | | |
| Died | 1,026 | | |
| Total Decrease | | | 8,295 |
| Total Membership | | | 80,240 |
| *Membership, December 31, 1938:* | | | |
| Executive and Special Officers | 18,392 | | |
| Visiting Teachers | 26,081 | | |
| Other Members | 35,767 | | |
| Total Membership December 31, 1938 | | | 80,240 |

| *The Total Membership Includes:* | |
|---|---|
| General Officers and Board Members | 24 |
| Stake Officers and Board Members | 1,493 |
| Mission Presidents and Officers | 108 |
| Number of Stakes | 124 |
| Number of Missions | 35 |
| Number of Relief Society Ward and Branch Organizations | 2,002 |
| Number of Visiting Teachers' Districts | 14,678 |
| Number of L. D. S. Families in Wards | 152,709 |
| Number of Relief Society Magazines Taken | 43,252 |
| Number of Executive Officers Taking Relief Society Magazine | 1,503 |
| Number of Meetings Held in Wards | 57,996 |
| Number of Stake Meetings Held | 2,433 |
| Number of Stake and Ward Officers' (Union) Meetings Held | 1,250 |
| Number of Ward Conferences Held | 1,554 |
| Average Attendance at Ward Meetings | 36,526 |
| Number of Visits by Visiting Teachers | 1,055,618 |
| Number of Families Helped | 16,507 |
| Number of Days Spent with the Sick | 32,978 |
| Number of Special Visits to the Sick and Homebound | 208,061 |
| Number of Bodies Prepared for Burial | 1,478 |
| Number of Visits to Wards by Stake Officers | 7,987 |

## COMPARATIVE FIGURES FROM RELIEF SOCIETY REPORTS

| | 1936 | 1937 | 1938 |
|---|---|---|---|
| Paid for Charitable Purposes | $66,189.48 | $67,632.09 | $83,594.82 |
| Total or Present Membership | 73,062 | 75,064 | 80,240 |
| No. of Relief Society Organizations | 1,782 | 1,918 | 2,002 |
| No. of Relief Society Magazines Taken | 40,075 | 41,721 | 43,252 |
| No. of Days Spent with the Sick | 39,929 | 36,477 | 32,978 |
| No. of Special Visits to Sick and Homebound | 215,260 | 204,125 | 208,061 |
| No. of Families Helped | 15,152 | 16,185 | 16,507 |
| No. of Visits by Relief Society Officers to Wards | 6,690 | 7,595 | 7,987 |
| No. of Visits by Relief Society Visiting Teachers | 986,687 | 991,623 | 1,055,618 |

## DISTRIBUTION OF MEMBERSHIP OF RELIEF SOCIETY

| *Stakes* | | *Missions* | |
|---|---|---|---|
| Arizona | 2,953 | Argentina | 173 |
| California | 3,880 | Australia | 184 |
| Canada | 1,410 | Canada | 97 |
| Colorado | 523 | Europe | 4,483 |
| Hawaii | 398 | Hawaii | 535 |
| Idaho | 11,173 | Mexico | 182 |
| Illinois | 225 | New Zealand | 490 |
| Mexico | 155 | Samoa | 445 |
| Nevada | 1,017 | South Africa | 109 |
| New York | 201 | Tahiti | 254 |
| Oregon | 961 | Tonga | 214 |
| Utah | 41,333 | United States | 6,664 |
| Wyoming | 2,181 | | |
| Total Membership in Stakes | 66,410 | Total Membership in Missions | 13,830 |

Total Membership in Stakes and Missions ..... 80,240

(*Note:* In the foregoing report all funds are held and disbursed in the various wards, with the exception of the Annual Membership Dues.)

# LESSON DEPARTMENT

## FAMILY RELATIONSHIPS

## Youth Faces A World Of Change

LESSON 8

*By Paul Popenoe, Sc. D.*

(Director Institute of Family Relations, Los Angeles, California)

YOUTH always faces a new world,—new to it,—but the present younger generation faces two conditions that no younger generation has faced in American history:

I. They are fewer in number, therefore more in a minority.

In the past, this has been a nation of youth. The frontier was pushed back, the West was conquered, the Civil War was fought by young men,—largely a group that would now be "college boys". Taking 21 as an arbitrary line of division, it will be found that 75 years ago half of the entire population of the United States was under 21 years of age.

The falling birth-rate has changed this situation. In the United States as a whole only one-third of the population, in Southern California scarcely more than one-fourth, is under 21 years of age. In other words, where youth was formerly in equal numbers with its elders, it is now outnumbered two to one, or, in Southern California, three to one.

This is becoming a nation of old people, who are inevitably inclined to run things from their own point of view and unconsciously for their own benefit (witness the great crop of old-age-pension schemes). Inevitably, this tends to make the young feel that there is no place for them in the world. This deprives society of the enthusiasm, idealism, and energy of youth, which it sorely needs; and probably tends to make youth more radical and revolutionary, more inclined to protest more violently, than is normal for adolescence; they feel so much outnumbered that they think they can attract attention only if they shout,—to speak figuratively.

II. The gap between the older and younger generation is becoming greater than ever, due mainly to city life, where the children and parents have so little effective association,—as compared with farm life where the whole family shares in a co-operative enterprise. This intensifies the feeling of youth that it is not an integral part of society but a group apart, in opposition to, and in conflict with, the older generation.

Many of the results of this changing situation are familiar to every thoughtful person. For example:

1. *Small families* (the average in the educated part of the American population is now two children, which means that there are just as many families smaller than this, as there are larger) give the child less chance to learn family relations, to acquire the habit of give-and-take, to practice the invaluable art of re-

specting other people's rights; of protecting himself from the older and stronger while in turn protecting the younger and weaker. Parents may have more time for work, more freedom for play, if they have fewer children (obviously, they would have still more if they were childless, and some deliberately adopt this extreme course); but this is offset by the lack of that experience which parenthood brings to the enrichment of life, and is also offset tragically by the greater loneliness and feeling of frustration and failure later in life.

During the World War a German psychologist published a study of 100 married couples, each of whom had had but one child, a son, and had lost this only child in battle. It was a tragic story of defeat and despair that the interviews brought to light. But disease or accident may leave parents childless, just as surely as war.

Beyond this, history is filled with the remarks of those who, at the close of a life spent in the pursuit of fame, have described bitterly the futility and disillusionment of it all, agreeing with The Preacher that "All is vanity." But I do not remember ever reading of a father who, after successfully bringing up a worthy family, expressed regret over a misspent life.

2. The modern family is more *independent*,—too often detached from its kinship. The whole burden of making a success in life is placed on two young people,—husband and wife,—without the help they would have had, in the pioneer period, from friends and relatives. At the same time, there are fewer social controls,—less pressure on them to make a success of marriage. They are perhaps in a large city where no one knows them and no one cares what happens to them. Society seems determined to make it as hard as possible for them to succeed, as easy as possible for them to fail!

High schools and colleges, even some churches, have been slow to do anything practical that would enable young people to marry more successfully. Fortunately, a nation-wide interest in the subject is now manifest, and conditions are changing for the better. The spread of family relations courses in the schools, the establishment of clinics and counseling centers like the Institute of Family Relations in Los Angeles, will make it possible for many persons to get help who in the past have groped blindly.

3. The modern, urban family is *loosely integrated*,—it is not a tightly knit unit (one for all and all for one) like the pioneer family which more nearly represents the normal, biological, family unit. There is less training for character and citizenship in it (no matter how much responsibility the schools may assume, the home must still take primary responsibility for training children in character, religion, health, and recreation), because there is less sharing of activity. The family's advantages in this respect increase proportionately with the number of children it contains.

The farm family has a great advantage over the city family. Every measure that strengthens rural life, that gives the farmer justice, that makes the farm more attractive to young people and keeps them on it,

is indirectly a measure to strengthen the nation's family life. The farm family does for its members, naturally and well, a lot of things that the city schools can do for their pupils only with difficulty and at great expense.

4. The family is *individualistic.* Each child gets more attention, and the individual rather than the family is the collective unit. This makes it hard for the child to adjust to life later, when he goes out into the world and has to get along with other people.

The resulting lack of "adjustability" is a handicap in many ways. Some young people fail to marry, because they have not learned how to get along with others. Dr. Joseph K. Folsom has calculated that, where a girl one hundred years ago could choose a satisfactory husband if she had five eligible men to select from, her granddaughter today must know 25 eligibles in order to have a chance to make as satisfactory a choice as her grandmother made. This results from the greater variety of patterns and backgrounds (emphasized in the first lesson of this series) and the less tolerance that people today have. Incidentally, how many unmarried young women today actually know 25 eligible men?

There is probably less harmony among those who do marry. It is sometimes alleged that the increasing divorce rate does not show married people to be less happy than in "the old days," but merely that they will not put up with as much unhappiness as their ancestors did. Where their ancestors suffered in silence, they will get a divorce. There is some truth in this, but it is far from the whole truth. No one can apply it seriously to such a condition as that existing in Los Angeles County, where an actual majority of all marriages end in the divorce courts! If it is true that we won't put up with difficulties the way our grandparents did, it is also true that we can't,—we have never learned how.

The consequence is an increase in all sorts of maladjustments, neuroses, and actual insanity, as well as in marital misery.

Such problems as these urgently demand attention today. Families of normal size, with the children growing up to be "family-minded," will avoid many of the social and emotional difficulties associated with the present all-too-common one- and two-child households. A more closely knit family life, with more systematic preparation of young people for marriage and more help available for them after they marry, will have far-reaching influence on the happiness and success in life of both older and younger generations.

*Questions and Problems*

1. Do you think that a "Youth

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Movement" helps to promote better family life?

2. What sort of chores can be found for the children of a city family, that will help them to feel that they have a real part in the work of the world?

3. What makes some women think home-makers inferior to women carrying on careers outside the home?

4. Do children tend to prevent the desire for divorce or merely to prevent the carrying out of the desire? What makes you think so?

5. What kind of social, economic, and industrial changes are likely to affect family life during the next ten years? What effects do you think these changes will have on the family?

# Beauty In Your Milk Bottle

MILK was a beauty secret of the famous beauties of history, but today there are milk packs and milk baths, as well as milk diets for every-

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use the original—right out of the bottle—says the Milk Industry Foundation. Milk farms, where women go to streamline their figures on diets in which milk plays a conspicuous part, are growing in popularity.

Milk, a chief source of calcium, most important of the "protective" foods, is rich in vitamins and mineral salts. One of the great advantages of milk as an aid to beauty is its convenience. All of the ingredients of this low-cost beauty "treatment" are delivered at the doorstep every morning by the milkman.

Fresh milk as a beverage promotes health, helps create good teeth, supplies minerals required for strong, supple bones, gives luster to the hair and it isn't fattening.

A beauty specialist says, "Drink a quart of milk a day and protect your health; get fresh air, sunshine, rest and proper exercise if you want beauty that is more than skin deep." —*Milk Industry Foundation.*

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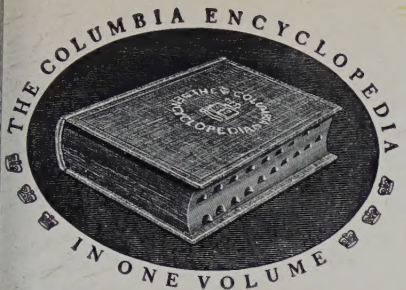


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